

The American Missionary

VOL. LXXI.
No. 9

OCTOBER : 1917

NEW SERIES
VOL. 9, No. 6

C. J. RYDER, D. D., *Managing Editor*

E. H. HAMES, *Business Manager*

THE APOLOGETIC VALUE of the NATIONAL COUNCIL

To any who may be suffering from depression of spirits induced by the doleful talk of the pessimists who loudly proclaim that the church has failed to meet the needs of the modern world and that Christianity itself is decadent, we beg to suggest as a specific for all such ills, a visit to the National Council.

Look over the assembly. The bigot, the dogmatist, the ecclesiastical politician, will be conspicuous for their absence. You will also search in vain for that anaemic figure with high-cut vest, artificial voice and ladylike manners that struts through pages of fiction. These delegates, both ministers and laymen, are manly men, well-mannered, well-groomed, well-read, intelligent in a high degree and keenly alive to the great interests of the day,—men whose dignity is sweetened by friendliness and whose seriousness is embroidered by humor.

Listen to the addresses. That you will hear good speaking goes without saying, for the program blossoms with distinguished names. But this is the point to be noted, what you will hear is not the oratory of display, but the earnest, passionate, prophetic eloquence of those who bring real messages.

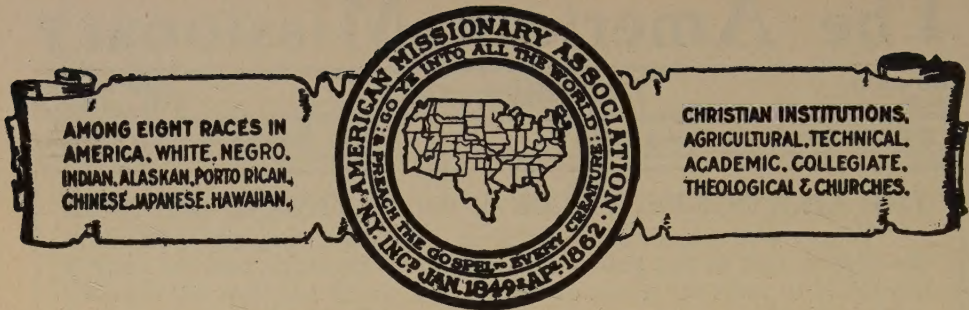
Notice how timely are the themes chosen for discussion, matters that all earnest men are or ought to be pondering at this crisis of the world. Notice how all the business has a practical aim, setting forth the things that most need doing in the Kingdom of God and the best methods of putting them over.

There is nothing trivial here, no tying and untying of red tape, nothing academic, no theological debate, no time is spent on forms and ceremonies. Everything is real and vital. The breadth of discussion is significant. The interests presented are world-wide; they have to do with all nations, with all social grades, with all great human problems. The catholicity of spirit is remarkable. It is, for instance, inconceivable that there should be spoken upon the platform of the National Council a word of criticism or reproach against any other branch of the Christian church. We rather think of the other households of faith as our allies, with affection for themselves and with admiration for their achievements. Notice too the sense of historic continuity that pervades the meeting. This is an age-long movement in which we have place and part; its roots lie in a noble past; it looks forward to a vaster future.

Above and beyond everything else this assembly of Christians is signalized by loyalty to Jesus Christ, not simply to that formula by which men have sought to express the mystery of His nature, but to the Lord himself, to his teachings, his ideas and his commandments, a loyal trust in the living Christ who dwells with us and works through us.

Now these are not marks of a moribund church; they tell of unquenchable life, of inexhaustible resources; they indicate the presence and power of the spirit of God and they point forward to the triumph of a Kingdom that cannot be moved.

S. L. L.



Office: 287 Fourth Avenue, New York

Honorary Secretary and Editor, A. F. Beard, D.D.; Corresponding Secretaries, Charles J. Ryder, D.D., H. Paul Douglass, D.D.; Associate Secretary, Rev. R. W. Roundy; Treasurer, Irving C. Gaylord; Secretary of Woman's Work, Mrs. F. W. Wilcox; District Secretaries, Rev. George H. Gutterson, Congregational House, Boston, Mass.; Rev. Frank N. White, D.D., 19 So. La Salle St., Chicago, Ill.; Rev. George W. Hinman, 21 Brenham Pl., San Francisco, Cal.; Field Secretary, Mrs. Ida Vose Woodbury, Congregational House, Boston, Mass.

OUR SEVENTY-FIRST ANNUAL SURVEY

We wish we might give to our readers the entire survey of our work which was submitted to the National Council. It presents itself first of all as a body of missionaries. It is a noble army of 827, of whom 602 are instructors and teachers in the schools, and 225 engaged in church and evangelistic service. What this represents cannot be recorded. It is the Book of Life, but it never will be told.

There have been no notable changes in the school work. The number of schools remains the same with the exceptions of the transfer of the Atlanta Theological Seminary to the Congregational Education Society, and the transfer of five schools in Utah with 527 pupils and nine schools in New Mexico, Texas and Florida with 563 pupils.

Important betterments have been made in the colleges with which we are associated, and new structures have been added to several secondary schools. The new work transferred to us upon recommendation of the National Council Commission on Missions has involved added expenses unusually large relative to the enrollment that came with them. Of the 177 churches under our watch and care many have suffered serious loss in numbers, and in finances by the Northern migration. These have been chiefly in cities and industrial centres. Some of the churches have been greatly quickened and strengthened under the supervision of the present superintendents. We see from the report, that the current receipts from New England exceed more than \$20,000 a year than is contributed by all the rest of the Nation combined, while New England is not nearly **one-half** as strong in denominational giving capacity. But neither New England nor the combined Middle States, with Michigan and Ohio, the middle Western States—the Mountain and Pacific States, and the South, nor all together give us opportunity to do the work pressing upon us or to advance beyond our trenches.

It is a spiritual tragedy—when work which should reflect the present demands of the world and of the Kingdom should have to confess definitely that no possible call can be heard for enlargement.

The United States Bureau of Education suggests what would probably total half a million dollars of new expense which our Southern schools should have at once in order to fulfill their manifest service. Our appeal is, by all that makes the work worth while, at all, help us to reach more people.

Do not fail to read what the United States Bureau of Education has to say of the Association, its work and necessities.



A STUDY OF NEGRO EDUCATION BY THE PHELPS-STOKES FUND

We have received from the Bureau of Education—United States Department of the Interior, an exhaustive report in two large volumes on Negro Education; a study of the private and higher schools for the colored people of the United States; the most complete and informing record that has ever been published. This study was made by Thomas Jesse Jones, Ph.D., and assistants during a most careful survey and investigation—extending over a period of three years—of 625 schools in all with the attendance of 83,679 pupils. It is an illuminating and remarkably acute report, and so far as it relates to the schools of the American Missionary Association we find it cordially confirmatory of both our theory and practice which have had the justification of long experience. Probably there was no better qualified person in the country for a task so difficult and delicate which called not only for expert knowledge but also for one who could bring a thorough sympathy with the purpose and work of the societies engaged in the education of the needy Negro people. It is greatly satisfying to those who have had during long years personal experience in this work, to read this testimony that no denominational schools surpass those of the American Missionary Association in educational standards—in economical and wise management, and in administrative efficiency. To quote from the words of the report: “It is probable that no church board has equalled this Association in the thoroughness of its self-examination. The administration has always been in the care of strong men of broad education.” Our schools are found to be well located—though some have outgrown their immediate plants.

When it comes to the teachers and faculties of our institutions, we quote: “That while increasing participation of the colored people in their own education is hopeful and democratic, it should be fully realized that the effective education of the Negro people requires the liberal financial aid of white people, and the active influence of white teachers. With the full appreciation of what colored teachers are doing, and can do, an increasing number of thoughtful men and women question the rapidity with which white teachers have been eliminated, because it appears to them to complete the segregation of the Negro from influence and standards of white people. No greater loss could befall the Negro schools than the elimination of Northern philanthropy and Northern teachers.”

As to the emphasis which the American Missionary Association has placed upon the higher education, the report says: "It is evident that the welfare of ten million people whose existence is beset with so many perplexing problems requires the best education of all types that can be provided. If college education is of value to any group, surely it is to those who are to be leaders of the colored people. The proper function of religious boards and philanthropic organizations is to establish leavening centers.

In a surprising degree this careful expert practically confirms the very many frequent and even more exhaustive examinations of the American Missionary Association officers.

We were led astray in quoting from what we supposed to be responsible authority as to the number of Negroes killed in the riot at East St. Louis. We are now informed that the first statements were panicky, and that the correct number is one hundred and seven who were murdered. We regret the exaggerated report. The final one is only too dreadful.

NEGRO WORKERS IN FRANCE

There is another contingent that is on its way to France, the departure of which may not reach the front pages of the daily press, but its departure is nevertheless significant. It is easy to surmise that with the large number of men that France has put in the field she is in need of labor and at this particular time there is great need of labor for unloading ships. France in her extremity turns to America. In turning to America for this class of labor, the port of New Orleans was among the first to be considered. Here we have among our colored people several thousand longshoremen who are regularly engaged in loading and unloading ships. They are among our most industrious citizens. These men work jointly with white longshoremen, with equal wages. They have a joint labor council. From among these men more than a hundred able bodied

men were selected to go to France. This contingent of longshoremen left the city in special sleepers and just before their departure, they were paraded through the streets by the sympathizers which made one of the most spectacular demonstrations that we have witnessed in New Orleans for a long time.

Thus the Negro in the time of this world crisis comes into world view as a laborer and if the Negroes who are going to France make good, and they will make good, Negroes will be invited to France. They will be treated as men, they will be free from discriminations and segregations and France will welcome them. She will need them to rebuild her wasted cities, cultivate her lands, reconstruct the republic. But France will offer these Negroes for their help at this critical time the largest opportunity yet given to the Negro under any flag throughout the world.

PROHIBITION IN PORTO RICO

The outstanding feature of the work for this month is the close of the prohibition campaign and the election, which took place on the 16th. The point in which it concerns us is that all our workers ded-

icated a good deal of effort to the campaign, and the results in our mission compare favorably with those in other missions. In fact, we won here, as elsewhere. The majority on Fajardo was 1386; 1803 dry and 417

wet. In the Island the vote was: for prohibition, 99,775; against, 61,295; giving a **majority of 38,480**. This is significant, since this is the first time the question has come up in any Latin-American country. In this movement it may justly be said that the Evangelical church was the spirit, the Federation of Labor, the body, and other voters the members. The whole movement was actuated and inspired by the "protestants." The liquor men had a handbill with an illustration representing the sinking of the Island Porto Rico by the "protestant" submarine. Of course others co-operated. From the first, the campaign presented continual surprises, in the enthusiasm of professional and business men; even liquor dealers and drinkers as well, in favor of prohibition. And here in

Fajardo the hardest worker next to some of the labor men and myself was a liquor dealer,—in favor of prohibition. He had made a good deal of money in selling liquor, wholesale and retail, but wanted to rid the Island of drink. We had a packed theatre three days before the election at a prohibition meeting. I presided; a physician, a labor man, a school teacher, a man from Chili and the superintendent of our sugar central spoke; the last-named most effectively. As indicated, this victory is significant in itself, but it is even more significant from the fact cited, that the protestants were the actuating spirit of the movement that resulted in victory. Those who are interested in missions should feel gratified.

A LIVE CHURCH

About six years ago, when the present pastor, Rev. P. R. DeBerry, became pastor of the Congregational church in Raleigh, N. C., there were only 82 members on the roll and about 50 active members were all the church could depend upon. The church was struggling for existence. The attendance at its regular services was very seldom over fifty or seventy-five persons. The prayer meetings were at a low ebb, and whereas the meetings were held each week, there was just a small number who attended.

It is a logical sequence that whenever a church has no spiritual life, it usually dies financially; so it was with our church. It had a hard struggle to raise \$30.00 per month and many times the church resorted to entertainments to help raise this sum.

Now, just a word as regards the

spiritual, numerical and financial growth of the church. Today, instead of 82 members, there are over 300; instead of meeting 50 to 75 in our regular services, "we have from 250 to 300; instead of a dozen found in our regular prayer meetings, you will find from 50 to 100."

A dead church spiritually is also a dead church financially. It is also true that with a live church spiritually, the church is alive financially. Thus, with our spiritual awakening came a financial awakening. Now, instead of raising only \$30.00 per month and that with entertainments, as it was five years ago, we are raising, without entertainments, an average of \$125.00 per month.

It might be interesting to note that there was an average of nine members who entered into our church each month during the year 1916.

FACTS AND FIGURES

A RECENT inquiry sent to all the societies connected with the Home Missions Council rendering Christian service to the Negroes has brought a number of interesting replies. The statistics are based upon the census of 1910.

In all of our states, excepting those south of Mason and Dixon's line, the Negro population is given as 1,078,000 in the total population of 62,683,000, or 1.72 per cent. The foreign-born population in this same territory is 12,775,000 or 20.4 per cent of the whole. In other words there are twelve foreigners to every Negro in the North. If we class as foreigners also those of mixed parentage we must add nearly 6,000,000 more, or another 9 per cent making a total of nearly 30 per cent foreign in our Northern population. On this basis there are eighteen foreigners to each Negro in the North.

In none of these states does the Negro population rise as high as 5 per cent of the whole, while in only one of them is the foreign population as low as from 10 per cent to 15 per cent. In two of these states it is from 15 per cent to 25 per cent; in three it is from 25 per cent to 35 per cent; in twelve it is from 35 per cent to 50 per cent and in eleven states the foreign population is 50 per cent or over.

Just the reverse is true in the South. Foreigners there are relatively few in number, while the Negro population ranges from 15 per cent to more than 50 per cent in Mississippi and in South Carolina.

Numerically the Negro in the North is not so strong as to call for special attention as compared with

that required by other groups in our Northern population. It is, however, interesting and suggestive to compare his distribution in the rural and urban districts of the North, with that of the South. In the South 78 per cent of the Negroes live in the country. Here only 22 per cent of the Negroes live in the country, while 78 per cent live in the cities.

Of course the educational conditions of the Negro in the North are very good. As a rule the Negro child has the same public school privileges as are provided for the white race. The law makes no distinction between the races as to their respective rights in the public school. In certain places, however, there is a segregation of the schools in force.

Apart from the public schools there are many organizations maintained by the Negroes themselves that supplement their work in a large way. First of all the Negro church, with its many-sided activities, is one of the great factors in the education of the colored people. Allied with the work of the church are the colored Young Men's Christian Associations and Young Women's Christian Associations with their educational departments.

The combined effect of these agencies is strikingly shown in the latest statistics as to illiteracy.

In 1900, 145,588 or 19.4 per cent of the 750,465 Negroes then in the North were illiterate. In 1910 only 93,770 or 8.7 per cent of the 1,078,336 Negroes in the North were illiterate.

Thus it appears that during this decade, the last for which we have statistics, while the Negro popula-

tion increased 327,871 in numbers, then number of illiterates actually decreased by 51,818, and that the percentage of illiteracy was reduced from 19.4 per cent to 8.7 per cent, or over one-half. At this rate the agencies now at work among the Negroes here in two decades will reduce illiteracy among them in the Northern States to the average percentage for the other races in our population. Probably this result will be attained even sooner, for the speed increases as the educational forces gather momentum.

Fifty years ago only ten per cent of the Negro population in the South could read. Today seventy in every 100 can read and write. There are 2,000,000 colored children attending the schools in the South, taught by 25,000 colored teachers. With zeal and love gifts they have erected and control 200 private institutions of learning. Nearly 5,000 young men and women have graduated from colleges, and won honors in Northern universities. They have even won the Rhodes scholarship. A half million Negroes own homes and farms valued at a billion dollars; 6,000 are authors and have copyrighted books; 1,000 patents have been entered in the Patent Office by colored people; 30,000 Negroes are engaged as architects, electricians, photographers, druggists, physicians, owners of department stores, mines, cotton-mills, dry-goods stores, insurance companies, publishing houses, wholesale houses, etc. They publish 400 newspapers. Wisely the colored man has turned from the crowded cities to

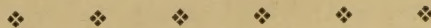
the open country in the South. Forty per cent of all agricultural laborers in the South are Negroes.

One of the Southern leaders recently stated:

"The Negro is a man; he needs help not as a ward of the nation, but as a white man needs help. We must cease to work for Negroes, and learn to work with them as brothers. They deserve to be treated as responsible members of the community, and nobody's dependents. They need, and should have, the unstinted help of North and South in solving their problems and bearing their burdens."

There are evidences that can not be tabulated of a growing interest among the educational leaders both North and South, but especially in the South in providing the Negro race with a better and stronger training. The educational leaders of the Southern States are making a de novo study of the subject, and several thousand students in Southern colleges and universities, under the leadership of the Young Men's Christian Association, are investigating all the facts bearing upon this national problem.

In this Home Missions Council gentlemen of the North and South, happily representing missionary societies in both parts of the country, deeply engaged in the Christian uplift of the Negroes, have it in their power to do much toward the solution of a problem which seems to grow in complexity as the years pass.



ARE A. M. A. SCHOOLS NEEDED IN SOUTHERN CITIES?

In the great state of Georgia, perhaps the most progressive state in the South, there is not one public high school for Negroes.

A principal writes:

"People who think that missionary schools in cities are no longer needed are greatly mistaken. It will be a hundred years before our race can dispense with our missionary schools in the South. People need only to visit our Southern cities and see for themselves the thousands of colored children for whom no schools are provided. The colored population of this city is 6316. School facilities in the way of buildings are not provided for all of these. There are hundreds for whom there are no accommodation in the free schools. In addition to our greater thoroughness we prepare for **Christian service** in all lines of life. You seldom, if ever, find workers prepared for christian service in the public school. There is not half the provision for the education of the Negro youth that is made for the children of the white people."

Another principal writes:

"The colored population of our city is approximately 42,000. There are four schools for colored students maintained by public expense with accommodations for about 2800. There are about 4000 young people of school age not attending any public school. Allowing 1000 as the number attending private institutions, which is a large estimate, there are about 3000 youth of school age in this city without any school privileges. Our missionary school gives young people here a training not provided elsewhere, and if the colored people were without it they

would regard it as a great calamity."

The principal of another city schools says:

"Replying to your letter regarding public schools for colored children, the colored population of the city is about 15,000. The white population is about equal to the colored. The city furnishes six well built and well equipped grammar schools for the white population equal to the colored and for the Negro pupils it furnishes one good school building and two poor ones. The general attitude toward the amount and kind of education the colored children should have, differs radically as well as the purpose for which the education is given."

One more school:

"The colored population in this city numbers 31,000. More than one-third of the colored children of school age are unable to enter any school because of lack of school buildings. Of course you know that our school differs from city public schools in many respects, not alone in its ideals and standards of education, but in respect to the religious, moral and social welfare of students. Our school is the only high school within eighty miles open to the Negroes. It furnishes well equipped teachers, for the city and surrounding counties, also business men, Sunday School teachers, church organists, choirs; in fact almost every place of trust and honor among the Negroes in our city represents our school."

Other schools repeat like testimony.

"The average public school offers no equivalent for the noblest and best work of which the mission school is capable. The true missionary teacher is implanting a moral

tone and Christian ideals in the lives, not only of the pupils, but of the community at large. The average public school, with its supreme emphasis upon the mental equipment of the individual takes small account of these eternal values."

AN A. M. A. SCHOOL AS A TEACHER SEES IT

By Miss Loraine M. Derby

On the outskirts of a small city in southern Georgia is a boarding and day school for Negroes, conducted by the American Missionary Association. The plant consists of sixteen acres, about half in pine woods. The buildings, all of neatly painted wood, are the large, three-story boarding hall, constructed like all houses in that part of the country, without a cellar; the eight-room school, the manual training shop; and the cottage occupied by a colored teacher and her family. Just beyond is the home of the colored minister who preaches in the church across the street. This church, which is the one attended by teachers and boarding students, is partially supported by the Association. In the hall live about a dozen teachers and forty or fifty students, girls from ten to twenty years of age. These girls pay from five to eight dollars a month, but under the matron's supervision do all the work about the house except the teachers' laundry and the cooking. The cook, by the way, feeds all these people—which means preparing practically six meals a day, as most of the teachers' food is different from that of the girls—for the munificent salary of twelve dollars a month.

This "Normal and Industrial School" has nearly three hundred pupils, of all shades and all grades of intelligence. In general they are rather slow, and though they memorize easily, are somewhat lacking in reasoning power; which fact is partly due to the poverty and barrenness

of their lives and surroundings, and the ignorance of most of the people with whom they come into contact. These children are rarely deliberately troublesome and really make an effort to learn; but they are intensely emotional, have no self-control, and are upset by a trifle. One must exercise great care in speaking to them, as many expressions hold for them a meaning which we do not at all intend to convey. For instance, to them the words "silly" and foolish" mean, literally "feeble-minded." There are twelve grades here as in ordinary public schools, but less mathematics and science are offered, and no foreign language, while Bible study is compulsory. Juniors and seniors are given a course in pedagogy and do practice teaching in the lower grades, thus qualifying as teachers in country schools. Girls above the fifth grade are taught sewing four periods each week, and cooking two periods; while boys have daily lessons in rug-weaving, basketry, chair-caning and so forth. All materials are supplied by the school and the results are sold. Many northern plantation owners attend the yearly March exhibit and sale, of which they are really the chief patrons as they buy very generously.

Today a missionary barrel has arrived from a northern church, and after the close of school at three-ten, all the teachers go to the old-clothes room to see it opened. It happens to be an exceptionally good one, containing a new table-cloth and a

dozen napkins, towels, bed linen and a quilt, all sadly needed in the house; and a number of children's books, games and toys. Unfortunately all too many churches, often the richest ones, send an idiotic collection of junk which is worse than useless—broken shoes, threadbare string ties, choker collars with points under the ears such as women wore a dozen years or more ago, and other clothing so worn and old-fashioned that the very birds would laugh at it on a scarecrow. Books are usually placed in the school library, toys and games saved for the Sunday School Christmas tree, and clothing is sold for a nominal price to the colored people of the vicinity, most of whom are wretchedly poor. Of late years a large number of dolls has been sent, and they are the most welcome gifts that any girl can receive, the grown girls apparently caring more for them than the younger children.

After the barrel is emptied you start for a walk, first driving from the yard a vociferous procession of goats and kids. After considerable effort you persuade them to amble

over the stile and across the road where several pose on the church steps. You pass along narrow streets lined with negro cabins, with washings drying on the fences—many of them barbed wire—and scantily clad children of all sizes running about, barefooted. The school is, of course, in a negro quarter, no white people living within a half mile. Some of the younger and more prosperous colored people own pretty bungalows, but many of the homes are mere one or two room hovels of rough, unpainted boards, with great cracks showing between. At this time of day, however, when the sun is low in the west and a mellow golden haze is over everything, you forget all the misery and feel only the magic beauty of the Southland. A little farther on you enter pine woods, where the stately trees are so tall they seem to touch the sky. Underneath is a thick carpet of pine needles, but you miss the grass of Northern forests. You strike a zig-zag path which leads you back to the house, and look over lessons for the next day.

A SAMPLE AND EXAMPLE IN AGRICULTURE

Somewhat more than twenty years ago, a large plantation of more than 1100 acres in the town of Enfield, N. C., was offered to the American Missionary Association with the proviso that a school for neglected Negro children should be built and maintained upon the property.

This plantation, three miles from the village, had been purchased for \$60,000.00, but the investment not proving to be profitable the property was made over to Mrs. Joseph K. Brick of Brooklyn, N. Y., who received no income from it. We found it in a condition of non-use and neglect, largely overgrown with weeds and rushes, with many dilapidated cabins upon it for Negroes who cultivated little sections and who lived in extreme poverty, even more ignorant than when they or their parents

were emancipated, since nothing had been done to instruct or elevate them. This was in 1895.

To-day there are eighteen buildings upon this plantation, dormitories, teachers' homes, school buildings, industrial buildings, barns,



and all the appointments for modern agriculture. The old cabins, unfit for human habitation, have been re-

moved. Eight new and comfortable homes have taken their places, and thrift is as manifest everywhere as was the former lack of it. The acres are in excellent cultivation. Those



which the pupils of the school cannot profitably cultivate for its own provision and support are rented to the Negro farmers who live in the comfortable homes built for the renters. The writer who in behalf of the A. M. A. inaugurated this school and farm enterprise has asked principal Inborden to report to him the condition of the renters to-day as compared with the destitution and ignorant poverty of twenty years ago.

He writes, "Each tenant now rents on an average some 25 acres of land when he owns but one horse and mule to cultivate it, but some tenants more forthputting with several horses or mules cultivate more than this. Their crops consist of cotton, corn, peanuts, field peas, cane for molasses, sweet and Irish potatoes, and garden products of various kinds. They keep in addition to their horses and mules, cows for milk and butter and hogs for pork. On this particular plantation no tobacco is raised by terms of the lease, but on other plantations the Negroes make it a profitable crop.

The tenants pay for rent one-third of their products. Their cotton alone averages to the farmer about \$400 (often more) a year, one-third of which is paid for rent. The tenants in all cultivate on an average 300 acres of land or about 25 for each

horse. It is said that the best corn crop in that region is raised by these tenants. The total cash valuation of their gardens will average \$130 a year, the aggregate valuation of their hogs \$325, of their cows \$300, of their horses and mules \$3200, their poultry \$175. You ask what our renters save in money at the end of their year's work after their accounts for the year have been settled. I reply that so far as I have been able to figure this out it is about \$300 each. Some of them put this money in the bank and draw against it as they need it. That is, when they pay for their children's winter clothes, schooling, books, or for horses, cows, or hogs if they need them. Most of them are buying land and are in some sort of insurance company or secret order involving insurance features where they count their money as saved. Some are carrying insurance in the old line companies for as much as \$1,000. Most of the insurance companies are legislating against Negroes, so that most of them have to take insurance with small Negro companies and secret orders. Our tenants have their buggies, carts, wagons, and farm implements. Their homes are furnished with furniture becoming the situation in life and their work. Their yards are kept in good order with



flowers and shrubbery. All of our tenants are church goers and leaders in church organization. Practically all are members of secret orders. Sometimes three or four so-

cieties are represented in one family. Their church and society life may not always represent the best to them, but they are a long ways ahead of none. These organizations afford large opportunity for co-operation. Their personal contact means much to them because they do not read very much. Most of our renters run accounts at the stores. That is, they figure out about how much money they will need for their crops in addition to the cash they have on hand. They pay cash to the extent of their ability and draw on the merchants for money and provisions. The amount of their mortgage on the crop is usually small unless they have to buy a mule or horse and the mortgage has to cover the fertilizer all the time. Several of our renters have told me that they do not have to give a mortgage for their crops because the merchant will not trust them, but because the merchant him-

ders or in the churches that is out of harmony with the best people in the organization the parties are dropped and are not welcome in the better homes. The proper interpretation of this means a higher moral life.

The tenants of this plantation and those who live in the immediate school community have purchased 464 acres of land and 17 town lots, and some of them have already erected creditable homes on their property. They probably owe about all of their thrift to this Joseph K. Brick School. I think I can truthfully say that the people who live on their own farms and are farming on their own account are forming saving habits. Taking out life insurance for the benefit of their children, investing their money in permanent farm fixtures and land, and taking stock in community enterprises where co-operation is necessary in a

saving habit. Nearly all these, I think, take agricultural and church papers. Our people as a class are afraid of banks. They think the banks are not always to be depended upon. Still, some people do business with banks and keep their money in them.

This, where twenty years ago nothing was owned and destitution in the dirty one-roomed cabins was the common lot of all tenants. Our tenants have lived on this plantation for an average of 11 years each.

Some have lived here since the opening of the school 21 years ago.

The Negroes who go North do not do so primarily to better their industrial conditions, but to change their environment and the treatment accorded them. They would prefer to stay South if they were confident of protection for themselves and their property.



NEGRO FARMER'S HOME

self has to borrow the money which he advances. Some of our tenants will not give a mortgage whatever the situation may be. You inquire respecting moral progress, I reply the community of this institution, representing an area of more than 1500 square miles, is making decided progress in moral discrimination. If there is any conduct in the secret or-

FOR THE YOUNGER READERS

BLACK BOY AND THE KINDERGARTEN

Anna Louise Daniels, Talladega College, Ala.

"Howdy, little boy. Don't quite run over me, please! Who are you, anyway."

A little Negro boy in raggedy-shaggety clothes turned in dismay to find that he had run right into a white lady who was standing in front of a store. He had to duck his head quickly to avoid the threatening arm of a cab driver who was near. But the white lady was speaking again and asking his name.

"They all calls me Black Boy, ma'm."

"And where do you go to school, Black Boy?" she questioned.

"I don't go nowhere to school, but a white lady from the college is going to start a **Garden** pretty soon, and I reckon I'll go to the **Garden**."

Yes, there was a young lady up at the college for Negroes on the hill, who was very fond of little children. She had left her home in Massachusetts, her father and mother and friends, to teach some little Negro children down South in a happy Kindergarten for them. She soon came to be like the "old woman who lived in a shoe;" she "had so many children she didn't know what to do."

So she and her friends said, "Let's have another Kindergarten." This is what poor little ignorant Black Boy was speaking of when he said he was going to the Garden.

Black Boy went on to his home; a little whitewashed house on a hillside, with two rooms and a tiny kitchen at the back. The chimney was falling down, and in the broken window panes were stuffed old rags. The front door was locked, as was

also the back door. Ma had finished her washing, for the clothes were spread on the barb wire fence to dry, and the fire under the big black kettle had gone out. She was probably out in the field where she would be "diggin' 'taters" the rest of the day.

Black Boy wished he had some dinner, but he satisfied himself as he often had before by going out to the guber patch—the peanut patch, I presume **you** would say. Then he wondered what he should do next. He and the other boys sometimes played ball, and "sure nuff" there they were down the street. He ran over to join them, and they had a fine time until they quarrelled over whose turn it was to use the bat. They were in the midst of a real fight, with sharp blows and bad words, when who should come along but that young lady from the college who was going to start the Garden!

The boys all knew her, and were so ashamed they slipped around the corner, and forgot to finish the fight. They peeked, and saw "Miss Teacher," as Black Boy called her, go into Aunt Sarah Barclay's house. They soon followed and overheard her saying, "Now I want you to send Johnny Tuck and Violet and Black Boy to my new Kindergarten next Monday; will you?"

As Black Boy heard that, he danced a little jig in the doorway till old Aunt Sarah told him to "clar out and git." There sat Miss Teacher in the one rocking chair. Aunt Sarah sat on a box by the fire with a snuff stick in her mouth. Mandy

was ironing, and as she took a hot iron from the fireplace she said:

"Yas'm, I reckon they can go, but I sure wish Jimmy could go, too. Is nine years too old?"

Jimmy was sitting on the floor, eating hickory nuts and holding the baby, and she was very sad when Miss Teacher said she was very sorry but that nine was too old.

The nearest school for little colored children in this town was two miles away, quite a long walk for one in cold and rainy weather. Black Boy wanted to say he would come, but he was shooed out along with the dog, the cat, and the chickens which had strayed into the house.

Soon he saw Miss Teacher going away. He sure liked to look at her because she had rosy cheeks and wore pretty little shoes. When his mother came home, he asked her, "Don't you wish **you** could have bright yaller hair and wear a gold wire (bracelet) on your arm?"

Black Boy could hardly wait for Monday to come, and when it did come he was up early to start. He put on his best clothes which were clean, and his new shoes. At least, they were new for him. Some "white folks" for whom his mother worked had given them to her. His breakfast was a cup of tea and some corn bread. When he heard the college bells ring, he knew it was time to go, and the door of the little school was really open! He slipped in with big eyes and open mouth. Miss Teacher was there and he danced up to her and hugged her hand, the one that had the gold wire on it. Other little children came, seventeen of them, all with opened eyes and mouths and

smiling with happiness, for it was a **pretty** place. There were pictures on the walls, and flags, and some books and blocks on a table. Clean white curtains hung at the windows, and around the shining new stove were five little benches just the right size.

Black Boy and Violet and Johnny Tuck and the others came every day and they had good times. There were stories and songs to sing and games to play, and with scissors and papers and paste they made "pretties" to carry home. They wished they could stay at the Garden all day.

One morning when Miss Teacher came, she brought with her two ladies. Black Boy heard them talking.

"How did you ever start this lovely little Kindergarten?" asked one, and, "What a lot of work it means for you?"

"Yes," replied Miss Teacher, "but I want to help them and help their mothers to take better care of them and have better homes. My friends in the North have sent me money, and the children and young people up there send picture post cards, scrapbooks, bean bags and Christmas things. One of the churches in town gave me the use of this room, and some of the college boys and girls used all Saturday morning to clean it and make it look pretty. Once a week, some of the ladies will give a little luncheon. This morning one of them sent some whole wheat bread with nuts and currants in it. You watch and see if the children don't pick out the currants from the bread the first thing. I bought the stove,

but a man in the country brings a load of wood in exchange for some second-hand clothing which comes to me in barrels from the churches in the North. These are some of the ways in which this little annex Kindergarten started." Black Boy listened and smiled.

As Miss Teacher left, she reminded the children that it would soon be

Christmas, and again Black Boy danced up to her and whispered:

"Miss Teacher, reckon Santa Claus gwine find his way to cullud folk's houses?"

When Christmas came Black Boy found out the answer to his question. Never before had he had such a beautiful Christmas—but that is another story all by itself.

NEW MISSION STUDY BOOKS

The new Mission Study Books published by the Council of Women for Home Missions for 1917-18, are "Missionary Milestones," by Margaret Seebach and "Bearers of the Torch" by Katherine Crowell.

This study of the Reformation and of Martin Luther as well as of men and movements through four centuries which have given us the best things in our religious life will aid us to better understand the growth of our new denomination, and fits in most happily with the study of our Congregational history.

It will be good for us to recall at this time how much the Protestant Church is indebted to that German monk who four hundred years ago defied church and state, and declared that the Bible must be an open book and that freedom of conscience is the God-given right of

every man. Manuals have been prepared for use of Mission Study leaders, and Congregational Milestones will provide valuable information on the history and work of our National Home Mission Societies. Other helps such as Cut-Outs for Juniors, and a pageant, Torch-Bearers, by Miss Cornelia F. Bedell, will make fascinating this study of church history.

Missionary Milestones, 35 cents in paper, and 57 cents in cloth.

Bearers of the Torch, 25 cents in paper, and 45 cents in cloth.

Manual for Junior book, 10 cents.

Teachers Supplement, 5 cents.

Cut-Outs, 10 cents.

Pageant, 15 cents.

Congregational Milestones, 15 cents.

Send orders to Room 825, 287 Fourth Avenue, New York City.

The objection of American Negroes to being "Jim-Crowed" and segregated is based on experience. Wherever in this country the white people have succeeded in forcing the Negro into a separate place, they have yielded to the temptation of making it an inferior place; the

Negro child in the separated public school is given \$1 when the white child in the other school is given \$7; the separate cars for Negroes are allowed to become filthy and dangerous to their physical and moral lives; the separate town districts for Negroes are neither lighted,

policed nor drained;; the separate franchise and separate judicial principles for the Negro have about robbed him of his citizenship regardless of his qualifications. Consequently, he has lost faith in the word separate if the white man is to be the judge, the jury and the "separator." His opposition to such separation causes many good people to misunderstand him, although his objection to such separation causes many good people to misunderstand him, although his objection has no relation to private matters and private rights, but is aimed against public and industrial bars which tend to cut off his very means of existence. People who are opposed to him shrewdly ignore this vital fact and affect to believe that the whole Negro race is engaged in a childish fight for private social recognition.

Every act of discrimination in public

and industrial affairs tends to push the Negro back to pauperism and crime. It matters not whether this discrimination be among railway firemen, or in the courts, at the polls or in the national Government. In fact, the acts of injustice higher up stimulate and justify the ten thousand acts of injustice lower down; and in vain will the best white man say to the worst white man that the accused or criminal Negro should not be lynched and burned, if the worst white man knows that the best white man does the same thing in spirit to the Negro who is unaccused and upright. If a Negro Government clerk is to be treated differently from white Government clerks, are not Negro criminals to be treated differently from white criminals? And once started, where is the discrimination to stop?

—Prof. Wm. Pickens.

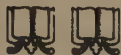
Maurice S. Evans, an Englishman, who has given years of race study in South Africa, is the author of a book entitled "Black and White in the Southern States."

Mr. Evans visited the Southern States, travelling from Washington through Virginia, North Carolina, South Carolina, Georgia, Alabama, Mississippi, Louisiana, Tennessee, and so back again through North Carolina and Virginia. His estimates and criticisms of the South are as keen and unprejudiced as any that have been published, and nothing could be more beneficial to the Southerner than to see himself through the eyes of so able an observer. He gives a chapter to the past and to Reconstruction, and carefully estimates the tremendous problem set the South in the time of the late '50s and early '70s, when it faced a population of 4,000,000 negroes, utterly uneducated, without property, with no training in individual self-help or co-operation, with 8,000,000 whites ruined, as far as material things went, but resolute to build a new society.

He says: "To know a race one must live with them, and even then many of those whose whole life has been spent among a primitive people, and who thought they understood, will find, as many South Africans have done, that there are depths they never plumbed, and at some supreme moment, deep seated, hidden race tendencies become apparent, that make them wonder whether, after all, their knowledge is only of the surface, and wonder whether any white man will ever be able to understand the workings of the black man's mind and spirit. * * *

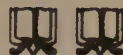
Race is deeper than culture. And so I would wish it. To mould all the diverse peoples of this wonderful varied world into one type does not seem to me to be desirable. We have our different gifts, and I would allow all such free play. In our estimate races have risen and declined and given in the process something essential and of value to the world. From some it may have been little, as the song contribution of the negro of the Southern States."





THE A. M. A. TREASURY

Irving C. Gaylord, Treasurer



We give below a comparative statement of the receipts for August and for the eleven months of the fiscal year, to August 31st.

RECEIPTS FOR AUGUST

	Churches	Sunday Schools	Women's Societies	Other Societies	Y. P. S. C. E.	TOTAL	Individuals	TOTAL	From C. Ed. Soc.	Legacies	TOTAL
1916	\$ 4,202.79	\$ 202.08	\$1,244.76	80.00	35.90	\$ 5,765.53	\$1,020.50	\$ 8,786.03	.....	\$ 7,058.81	\$13,844.94
1917	4,976.07	310.03	1,056.70	.....	57.34	6,400.14	3,797.49	10,197.63	1,000.00	7,509.61	18,707.24
Inc.	773.28	107.95	.....	.....	21.44	634.61	2,776.99	3,411.60	1,000.00	450.70	4,862.30
Dec.	.....	.....	208.06	60.00	.....	.....	.....	.....	.....	.....	.....

RECEIPTS ELEVEN MONTHS TO AUGUST 31

Available for Regular Appropriations:

	Churches	Sunday Schools	Women's Societies	Other Societies	Y. P. S. C. E.	TOTAL	Individuals	TOTAL	From C. Ed. Soc.	Legacies	TOTAL
1916	\$93,085.30	\$ 6,657.46	\$24,411.75	\$11.00	724.98	124,899.48	\$6,255.53	131,146.01	.....	\$57,922.21	\$189,068.22
1917	98,920.85	7,697.75	29,378.01	49.50	753.60	136,808.71	5,746.86	142,555.57	10,000	68,686.38	221,241.95
Inc.	5,844.55	1,040.30	4,966.26	38.50	28.62	11,918.23	.....	11,409.56	10,000	10,764.17	32,173.73
Dec.	.....	.....	.....	.....	.....	.....	508.69	.....	.....	.....	.....

Designated by Contributors for Special Objects, Outside of Regular Appropriations:

	Churches	Sunday Schools	Women's Societies	Other Societies	Y. P. S. C. E.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1915-16...	\$ 5,389.00	\$ 1,789.34	\$ 3,176.08	295.00	\$295.43	\$10,944.83	\$ 23,054.76	33,999.59	350.00	\$39,349.59
1916-17...	5,730.12	1,851.56	4,312.69	.....	215.63	12,110.00	26,869.15	36,979.15	535.00	39,514.15
Increase..	341.12	62.22	1,136.61	.....	.....	1,165.17	3,814.39	4,979.56	185.00	5,164.56
Decrease..	.....	.....	.....	295.00	79.80	.....	.....	.....	.....	.....

SUMMARY OF RECEIPTS ELEVEN MONTHS TO AUGUST 31st

RECEIPTS	1915-16	1916-17	Increase	Decrease
Available for regular appropriations.....	\$189,068.22	\$ 221,241.95	\$ 32,173.73	.....
Designated by contributors for special objects.....	34,349.59	39,514.15	5,164.56	.....
TOTAL RECEIPTS ELEVEN MONTHS	\$223,417.81	\$ 260,756.10	37,338.29	.....

FORM OF A BEQUEST.

"I give and bequeath the sum of _____ dollars to "The American Missionary Association, incorporated by act of the Legislature of the State of New York." The will should be attested by three witnesses.

CONDITIONAL GIFTS.

Anticipated bequests are received on the Conditional Gift plan; the Association agreeing to pay an annual sum in semi-annual payments during the life of the donor or other designated person. For information, write The American Missionary Association.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY

Office: 237 Fourth Avenue, New York

Charles E. Burton, D.D., General Secretary; Herman F. Swartz, D.D., Secretary of Missions; Rev. William S. Beard, Assistant Secretary; Charles H. Baker, Treasurer; Miss Miriam L. Woodberry, Secretary Woman's Department.

Visitors to the National Council will find much of interest in the stereopticon, automatically operated, which will display in panorama various phases of home missionary work. Be sure to see this part of the exhibit.



The aided churches have not been one whit behind the independent churches in their spirit of loyalty to the Government. Watch the November issue. The entire home missionary section will be devoted to "Home Missions and the War."



Have the children seen "A Pilgrim Alphabet?" If not, write us for a copy at once. The price is 10 cents each.



It is a great pleasure to announce that a series of articles will appear during the coming year from the pen of General Secretary Burton. The theme is "Messages to Home Missionaries." The first installment appears in this number. The titles of the other articles are, "About Your Souls," "About Your Sacrifices," "About Your Sermons," and they will be found in the issues of January, April and July.



Those who feel that ministers can do only one thing will do well to read the article in this issue, entitled "Spending a Vacation as Bishop of Balky Binders." Incidentally, it may be observed that there is more than one way of presenting the Gospel effectively.



When you are looking for a home missionary service be sure to ask for "The Pilgrim of To-day" by Rev. Oliver Huckel, D.D. This service is not only based on the work of the Home Missionary Society but features the Tercentenary movement as well, and lends itself to the presentation of work among the Italians, which is one of the themes of special interest for the coming season.



The following new literature is available: The Annual Report for 1916-17, the Handbook of Information and Catalogue of Publications, a reprint of "Children of the Byways," and of the article on the Penitentes in the September number of the magazine.

INDEPENDENCE SUNDAY IN SIDNEY

By Rev. Raymond B. Walker, Sidney, Mont.

FOR the churches at Sidney and Crane, Montana, the first Sunday in June was an eventful day. It marked the beginning of a new era, these churches then attaining self-support. In observance of their graduation out of the home missionary class, special services were arranged. The day was announced as "Independence Sunday." Appropriate exercises were held, terminating in the enthusiastic adoption of resolutions to The Congregational Home Missionary Society. These were an expression of appreciation of the financial assistance of nine years and a pledge on the part of the churches to a large effort in justifying the investment of the Society. Another feature of the day was a sermon marking the first anniversary of the pastorate of the Rev. Raymond B. Walker.

The Sidney church, known locally as "People's Church," has had a most interesting history. Organized nine years ago, it has in no small degree kept pace with the material development of the community.



CONG'L CHURCH, SIDNEY, MONT.

From a tiny inland village, Sidney has in nine years, grown to be a modern little city of some two thousand population, now on two railroads, and with a brilliant future as an industrial and agricultural center. It is the county seat of the new Rich-

land County, properly named, inasmuch as it is one of the richest agricultural sections in eastern Montana. The county includes the Lower Yellowstone Reclamation Project. With the recent introduction of the sugar beet industry on the Project, Sidney bids fair in the near future to become a city of no small importance.

During its first year, our church worshipped in an abandoned dance hall. Conditions were pioneer in the extreme. Seats were constructed of boards laid upon beer kegs rolled in from a neighboring saloon. The old bar fixtures remained and above the preacher's head the wall was adorned with gaudily painted signs, such as "No High Kicking Allowed," "Don't Spit on the Floor" and "Pay as You Enter."

The young church prospered and under the leadership of its first minister, the Rev. J. W. Anderson, soon entered upon a building campaign. The materials were hauled overland forty miles from the nearest railroad town. With the generous assistance of the Congregational Church Building Society, a splendid edifice costing eight thousand dollars was completed in 1910.

In 1912 the railroads came and the community grew by leaps and bounds. People's Church was ready to meet the new opportunities and its building became a social center for the entire community. The lodges and commercial and social organizations used its basement and lecture rooms. Pending the construction of adequate school buildings, for several years the church was used as a schoolhouse. Its doors were never locked. It occupied a large place in the life of the new and rapidly-growing community.

Two years ago Richland County voted dry. This was one of its first acts after secession from Dawson County. It was the first dry territory

in the state and gave a wonderful stimulus to the "Dry Montana" movement. People said, "If one county can do it why not the entire state?" And the entire state "did it" last fall! The minister of the church, the Rev. E. T. Krueger, was a leader in the county option campaign and People's Church men were back of the movement financially and morally. It was a splendid victory! Several years prior to this, sentiment had demanded a rigid policy of law enforcement and a city ordinance compelled the saloons to move from the main streets back into the alleys.

Sidney is a city of character. Its homes are beautiful and artistic. Its business houses are substantial. Its schools are modern and complete. It is far from being a traditional Western town. Its moral atmosphere is unusually high and would be a credit to any eastern community. At the heart of this splendid civic and moral progress has stood our church with its group of noble constituents.

An example of the sort of loyalty basic to this success is seen in the action of one of the trustees. One dry season when crops had been poor and money was tight, a note of considerable size fell due. The debt had been incurred in the building enterprise. Renewal was refused. The money could not be secured. Then this man quietly paid the note and stated that a certain part of the amount could be credited to him each year on his subscription. Men who save the church from financial embarrassment by paying their subscriptions seven years in advance are few indeed. This is characteristic of the devotion which has been poured into the enterprise through these early years of its history. Truly, worthy foundations have been laid.

The building, while beautiful and comfortable, is commencing to be inadequate to the challenge of community need and the people are cherishing the vision of a new edifice, which at some not far distant day, it is hoped, will replace the present house of worship.

A year ago the parsonage was erected. This building has an interesting history. When the present minister came to the field it was impossible to secure adequate living quarters. In a community growing so rapidly, rental rates are high and houses few. A conference of the members and friends of the church was held. The sentiment was expressed, "Our minister must have a home as comfortable as our own." Then the Ladies' Guild stepped to the front. The treasury was empty. The last payments of a debt of some fifteen hundred dollars, incurred in repairs and alterations of the church building, were being made. But the Guild borrowed the necessary funds from local banks, giving as security the notes of the Executive Committee. The contract was let and within a few months the parsonage, valued at four thousand dollars, was completed. It is commodious and thoroughly modern, ideal in its appointments, a "planned" parsonage. The Guild, a live and progressive organization, expects to complete the payment of the loans in three years. The task will be facilitated through a generous loan from the Congregational Church Building Society, relieving the burden of local interest.

The program of church activities is well rounded. An interesting and vigorous young people's work is maintained. This is known as the



THE PARSONAGE

"Sunday Night Club." The young people gather for a social hour in the church basement at five-thirty, when,

through co-operative effort, a simple supper is served. This is followed by a devotional hour in the lecture room. Through the winter months a large chorus choir composed entirely of young people furnishes the music for the evening services.

A large troop of Boy Scouts is maintained. The minister is the Scoutmaster. The minister also finds time to serve as Secretary of the Sidney Chamber of Commerce.

Linked up with the Sidney parish, and maintaining through the years a proportionate growth, is the Crane church. Crane is a rural settlement eleven miles up the valley. The people are now worshipping in the basement of a partly-completed building which last year replaced the little frame structure of pioneer days. This building is also a social center and an interesting program of rural service is being worked out. The minister devotes alternate Thursdays and every Sunday afternoon to the work. Here, too, a boy's organization is flourishing. Just now the boys are constructing a log club house which is to serve as their rendezvous. The minister has been asked to act as Secretary of a Farm Loan Association recently organized. But withal, the spiritual life is not neglected. The church membership was almost doubled last year as a result of evangelistic meetings. Prayer meetings are maintained, under lay leadership, with a fine attendance and interest. During the busy season these hard-working farmer folk find it impossible to assemble before nine o'clock. It takes real piety for twenty-five to assemble regularly for a prayer service under

such conditions. They have it.

Sidney is the center of a large section of farming and ranching country. Appeals are coming constantly from the new communities for services. Several Sunday-schools are maintained and occasional services held in the outlying districts. The minister is spreading himself over as much territory as possible with the assistance of his indispensable car.

An interesting service was held on a recent Sunday afternoon. A man and wife asked the minister to visit

their ranch and preach a memorial sermon for their little boy who died last winter of a contagious disease. The service involved a fifty-mile drive. One hundred and



MAIN STREET SOUTH

fifty of the neighbors had assembled in a beautiful grove at the ranch home. Upon arrival, the minister was requested to add a patriotic strain to his sermon in behalf of the boys of the community who were going to war. He was also urged to give a strong Gospel appeal, since it had been many years since some of those present had heard a sermon. Then several children were presented for baptism. After service a bountiful luncheon was served by the hostess of the day. The Memorial-Patriotic-Gospel-Baptismal-Picnic service was declared a success and steps were taken to arrange another grove meeting before winter. This is an illustration of the many opportunities in the new and rapidly-developing West. The task is greater than a man's time and strength.

The parish is promising indeed. It enters upon the larger responsibilities of self-support by making a substantial increase in its minister's salary. The past has been full of the

romance of the new West and the future is radiant in the possibilities of Kingdom building and in the realization of Pilgrim ideals.



MESSAGES TO HOME MISSIONARIES

By General Secretary, Charles Emerson Burton

ABOUT YOUR SALARIES

EVER since becoming General Secretary of the Home Missionary Society, it has been my purpose to write a series of somewhat personal messages to the commissioned missionaries through *THE AMERICAN MISSIONARY*. Many things have hindered. Now the editor says I must; so I will give him four subjects under the general theme, "Messages to Home Missionaries." First, then, "About Your Salaries."

In the course of the year, about 1,700 missionaries are employed by the Society, almost all of them as pastors of churches. It is my privilege to know a few of you personally; I wish I might know you all. From reading the reports of your work, I feel that I do know you at least generically.

The outstanding fact concerning your salaries is well known. They are small—too small—ridiculously small. On occasion I have said things to the churches concerning this, and I expect to say more. Likewise I am keeping up remarks to the Society and its Constituent States about it, but now I am not going to speak either to the churches or the Society, but to you who are receiving the small salaries.

I. Salary Victories

You are used to Romans and Arabics. Let me use them. It seems fraternal.

1. Over Bitterness. There is not a little call for bitterness, if bitterness ever calls legitimately, over the salary question, but it is worth while to defy bitterness, whatever the occasion for it. You are preaching the overcoming of evil. If you suffer the

evil of inadequate salary—if it comes of penuriousness on the part of the comfortably situated, or through the ungodly competition of narrow-minded sects, or through the thoughtlessness of higher-ups, or from whatever cause,—cannot you with the partnership of the Bearer of the Cross defy the spirit of bitterness?

There are other things to be done in view of the situation but whatever else is or is not to be done, I pray for you that grace which it would be hard for me to practice—the grace of prevailing sweetness.

2. Over Penury. I do not know how you—and your good wives—do it, but most of you make ends meet, keep out of debt, and do worthy work in spite of the salaries that are mockeries. It is a real victory so to be able to marshal your forces, so to dispose and supplement the nominal salary that a home is maintained, a family is reared, and communities are leavened in spite of the handicap. Without littleness of mind, but with high admiration, I congratulate you on the victory. In this let me especially include the devoted helpmeet and the hearty children who have with you capitalized the garden, the barn, the fowlyard and whatever the hand could find to do. May you always win! For a time at least, it is the only way in which you may have the privilege of preaching the glorious Gospel of Jesus Christ. It is worth the struggle. The boys may have to work their way through college, but a worse fate has befallen many a college lad.

3. Through Success. There is room at the top in the ministry as well as elsewhere. Most charges can be

made at least twice as good as they are.

"This one thing I do," resolved the apostle, and for the pastor of a small church there is to be a single aim—the spiritual power of that church. The task is worthy of your mettle however small the field may be. I have a seminary classmate who has made it his business to take a small, weak, disheartened church and bring it to strength, then seek out another and repeat the process. Already he has turned over to other men in good condition several churches that would have died but for such heroic service. Many names more widely known do not stand for as much as does his. This kind of service is desperately needed by Congregational churches. More than three-fifths of all our churches have less than one hundred members; and more than one-third, or thirty-six per cent, have less than fifty members.

To return, am I not right in saying that your church will grow stronger if you give it unstinted devotion and service—that is, if the energy which might be wasted in self-commiseration is converted into power? But if it grows in strength, will it not render more adequate support? Perhaps you can cite instances in which this has not been the case. This brings me to the very heart of my message. I think it is your function to get your church to pay a larger salary. A larger service could scarcely be rendered to the church and to the Kingdom. Of course, it must be done wholesomely. You are not to dicker and bargain like a child of the world. In the right way, however—in the way which you can find by looking for it—and especially with a sweet spirit, lead the church to be just and wise in providing the right salary.

II. Salary Blessings

Is it not, therefore, your function to bring blessing out of the salary?

1. To the Church. First and largest of all are the blessings to the

church. Parsimoniousness never enriched a church. "It is more blessed to give than to receive." While you are training your people in the blessedness of salvation, of prayer, of worship and of Christian service, are you a wholly good pastor if you have not initiated them into the happiness of generosity? Do not allow yourself to say, "The trustees are responsible for the finances and I must attend to spiritual concerns." The finances are a real part of the spiritual interests of the church.

2. To Your Successor. Sometimes venturing upon finances leads to the termination of a pastorate. Whether you move for this reason or for some other, if you leave the church paying a higher salary, you will bequeath to your successor a real blessing. He will not be handicapped as you were. With the strength that comes with the freedom from worry, exemption from debt, sufficient nourishment of body, equipment for the mind and heart, he can give himself without stint to his work. If you cannot bring it about that you shall have a higher salary, can you not leave the church decided to hold up the hands of the next man more strongly? Such a result should count to your credit as much as the conversion of many souls. It really means the conversion of souls.

3. To Yourself. Certainly you are not sordid. I know you too well to think that.

There will be the blessing of physical strength. I fear that some of you and your families have been undernourished. You have not had the medical, dental and other attentions which you should have had. I do not see how you supply your tables and keep your houses warm and your bodies clothed on the salaries you receive. You will be healthier, hardier, and more courageous when you have more of the necessities of life.

There will be the blessing of intellectual refreshment. You will be able to subscribe to a magazine, to buy a

set of books, to attend the Association Meeting, to take the Correspondence Course. This will mean more meat and more "pep" in your sermons and an enrichment of your pastoral work.

There will be blessing in your moral and spiritual life. Anxiety, even worry, will flee. If you have been in debt, you can retrieve yourself and better your standing in the community. Any lurking temptation to doubt the providing care of the Father or to question your call to the ministry will be vanquished.

Brethren, pray for these blessings, and while you pray, work for them.

III. Salary Promotion

But how is the minister to promote increase of salaries?

1. Tact. Tactful the minister must always be. Especially in the matter of his own interests, the pastor must exercise that grace. Some churches expect a minister to be perfectly frank concerning financial matters. Some churches feel that finances are to be left to the trustees and that certainly the minister should not initiate consideration of his own salary. Moreover, not a few ministers share this feeling. I believe it is wholly wrong. Next to the spirit of God, the ministry determines the advance of the Kingdom of God. Its efficiency is wrapped up with the maintenance of the minister. With short-sightedness in the matter of salaries, we shall have a lowering of the standard of the ministry, weakness on the part of the present minister, and failure in recruiting future ministers. But in view of the sensitiveness of many churches, the question should be approached tactfully. Frequently this can be done by a third party, especially by some denominational official such as the state superintendent.

Nevertheless, in most instances a minister can with impunity approach the chairman of the trustees and frankly discuss the matter. Then he should always be ready to do his part

in prompting the income of the church, that the trustees may have money with which to pay.

2. Stewardship. After all, the seat of financial difficulty in the church is the failure of the people to sense the obligations of stewardship. Get your people to feeling that all they possess they hold as trustees of the Lord, and get them to practice proportionate and systematic giving, and there will be no trouble about finances. Can you not inaugurate a consistent program of teaching stewardship and proportionate giving? In this remember that it is for the spiritual enrichment of your people more than for the filling of the treasury.

3. System. Good teachers must provide for expression as well as for impression. As you preach stewardship, make its practice easy. Such a system as the Every-Member Canvass, under which all men, women and children definitely pledge themselves to regular contribution, is what is needed. As a good minister of the Cross, can you render a better service than to inaugurate such a system? If it increases your salary it will purchase the blessings mentioned above, and there need be no sensitiveness on the part of yourself, as there will be none on the part of the church.

In conclusion, what about the responsibility of the Home Missionary Society? I think it has a great responsibility. In fact, it weighs heavily upon me and my colleagues. We want to do the best thing. We might cut down the number of missionaries and make larger grants to the rest. We hesitate to do this. It is possible to decline to undertake new work and so gradually increase the support of the old. We have done this to some degree, but it is hard to refuse new obligations. We can encourage the churches to do better. In this we look for your help. We can try to raise more money. It is not an opportune time for this, but we have succeeded in increasing the

regular income and in securing about \$10,000 for raising home missionary salaries. That this does not go far among the whole force, you realize. Doubtless you agree that it should go where the stress is greatest and where it will call out the best response of the churches themselves. This we are trying to do. I have sometimes feared that the publica-

tion of our efforts might stir discontent in the minds of some of you. I trust that no such results have been produced. Let us not yield to the spirit of complaint or uneasiness, but graciously and cheerfully go about our work, including in it the effort to improve the salary situation.

May the blessing of the Good Shepherd be with you all.



THE IMMIGRANT HOME MISSIONARY AT ELLIS ISLAND

By Rev. P. D. Vassileff

IT has been my privilege for the last five years to represent American Congregationalists at the great gateway of immigration—the New York port of Ellis Island. I consider it a special privilege because I too was once an immigrant, and because of the way in which I became a Christian and a missionary. My conversion was due to the American missionaries in the Balkans, and while there are people who have trouble understanding the miracles mentioned in the Bible, the workings of destiny in the lives of individuals, as well as in the history of nations, have always been a source of wonder to me.

I was born in the town of Lovech, Bulgaria, while my people were still practically in slavery, living under the dreadful oppression of the Turks. These people cared little about statistics and kept no record of births, especially among Christians (Giaours), who were born only to be massacred when they grew up. The Bulgarian clergy also neglected to keep such records, and the only knowledge I have of the date of my birth is what my parents told me—that I was born two or three days before St. Mary's Day, the 15th of August, and three years before



REV. P. D. VASSILEFF

"Moharahbe," the Turkish War of 1878. My country and myself are therefore about the same age, both emerging from ignorance and slavery about the same time and growing and developing together. Both have come into the light of civilization and Christianity through the influence of American institutions and missionaries.

My early schooling was acquired

in my native town. There, also, through the influence of the Methodist Mission, I became acquainted with Protestant Christianity. Subsequently I entered the Methodist High School in Svistov. Owing to lack of proper management the school closed, and I entered the Gymnazia and then studied at the Government Commercial School in that place.

On October 20, 1895, in the Methodist church in the city of Ruschuk I became a Christian. A few months later, with two other young men, I was given the opportunity to prepare for the ministry under the tutorage of two missionaries and two local pastors. I declined because I wanted to complete my high school course and to take a regular training in a theological school. It was not until the fall of 1904 that my preliminary education and finances permitted me to do this. I then entered the great Garrett Biblical Institute at Evansville, Illinois. I graduated from this institution in 1907, with the intention of returning to Bulgaria, where I had been offered work, and where, during my absence, I had been voted a member of the Bulgarian Conference. Just at that time, however, Bulgarians were coming to this country in large numbers, and there was no missionary to minister to them or to do any work among them. I met them by hundreds at the station in Chicago, and because drivers, labor agents, fake agents, saloonkeepers, railroad foremen, and so forth, were unscrupulously taking advantage of these newly-arrived people, I became interested in their welfare, and with the help of a few Bulgarian Protestants organized a Bulgarian Christian Society, and did all in my power to help and teach my countrymen. At first our services and meetings were held in an old Methodist church on Wabash and Fourteenth Streets, and after a time we rented a double house on Green Street, near Adams, where there is a settlement

of Bulgarians. We had about fifty beds, a kitchen, reading room, evening school, and Sunday-school. We continued this work with success until a financial panic came on, and I had to feed and care for hundreds of my people who were out of work.

I tried to interest the Methodist Home Missionary Society and the Y. M. C. A. management to take over or affiliate with our work, but these organizations did not find the plan feasible. At this time the Methodist church of Granite City, Illinois, through the Bible Society, offered to employ me as a missionary to the 8,000 Bulgarians in that place. I accepted the call and met with great success at the beginning. I continued



MR. CAROL OF THE NEW YORK BIBLE SOCIETY ON THE LEFT

the struggle, with a five-hundred-dollar appropriation and many promises, for nearly five years. At the end of that time no further appropriation was forthcoming, and as there seemed to be no room for the work to grow, I again prepared to return to Bulgaria.



(1) CANADIAN SERGEANT. (2) POLISH GIRL FROM WAR ZONE. (3) GROUP OF SOLDIERS. (4) PERSIANS IN RUSSIAN SCHOOL UNIFORM. (5) ITALIAN FROM THE TRENCHES. (6) CRIPPLED FRENCH SOLDIER. (8) GREEK WOMAN.

A few days before leaving Granite City, I received an invitation from The Congregational Home Missionary Society to represent them as their missionary at Ellis Island. This work appealed to me very strongly, and I accepted the call. While it is often hard to meet people whose fate must be disappointment and deportation, the opportunity for service is large, and I would rather weep with them than weep than leave them without help and look after my own comfort.

The work at Ellis Island is peculiar. It is not like any other ministerial or missionary work. I hold no religious services, but it is my duty to meet and welcome the thousands who come in day after day and to serve those who are sick or who have the misfortune to be detained or deported.

The Ellis Island missionary may serve the immigrant in various ways. One is to welcome him, give him literature printed in his own language, converse with him, and make suggestions which may be of value in this new country. For while these people have learned of free America, they know little about the institutions which stand behind its prosperity and freedom and democracy. They do not know it is the Christian spirit and Christian institutions maintained by those who first came to this land, seeking refuge from oppression and freedom to worship God, that laid the foun-

where they can secure the education and training which will fit them for a new and happy life.



BELGIAN REFUGEES

The missionary can also comfort and aid those who have been so unfortunate as to be detained. He can communicate with their friends, give them legal assistance, and endeavor to prove their eligibility for admission to the country, if they have a chance within the law. He can also visit those who are in the hospital and offer them the gospel of service and place the Bible in their hands.

Immigration is one of the greatest and most important problems before the American people. Visitors to Ellis Island who have learned of the great multitudes of foreigners arriving daily have asked these questions: "What becomes of these foreigners after they are admitted to the country?" "How is it possible to admit so many of them?" "Are we not in danger of being foreignized by these people if we cannot Americanize them?"

There are many books and many authorities on immigration, with a wide variety of opinions, just as there are varying views on religious doctrines and creeds. But there is one God and one truth in the relation between man and God, and so it is with immigration. There are many opinions on the problem, but the problem remains. It is not our opinions that will solve it. An earnest interest in dealing with it is neces-



PLAYGROUND AT ELLIS ISLAND

datations of the Government. I always make it a point to direct the young people to the schools and institutions

sary, with a view toward a true and final solution.

What is the real problem of immigration? Is it numbers? Is it languages? Is it religion and customs? Is it race or color? Certainly immigrants to this country are unable to speak the English language and they know little about American customs. They are not well educated and do not come here with the ambition to become professors in our schools. Yet laws have been made to test their literacy, and the unfortunate ones who fail in the examinations may really be the best material that could be found for the labor that produces wealth and makes for the development of this vast, resourceful country.

The immigration problem should be considered by all patriotic Americans, and particularly by American Christians who are sending missionaries across the ocean to enlighten and befriend the nations of the world and bring them into Christian civilization. There is no American patriot or Christian who can afford to bestow more love and care upon his own children than upon the children of the immigrant. Both will grow up to be citizens, both will become voters, and both will help to influence the life of the nation. They meet on the streets, they meet in the schools, and both may be called upon to fight in defense of their country. But while they are preparing to protect the land of their birth or adoption from the invading enemy, the more dangerous enemies of selfishness, blind politics, race prejudice, and class struggle are endangering its welfare.

Statistics show that there are fewer criminals among the immigrants than among native Ameri-

cans. Yet the American-born children of the immigrants form the largest percentage of our criminals. The reason for this lies in the fact that these children readily learn the English language, absorb ideas from the American children with whom they play in the streets, and soon parents, who learn the new language slowly, if at all, lose control over their American-born little ones.

What can be done in the way of solving this problem of Americanizing the immigrant and preventing his children from adding to our list of criminals? The answer is, "Befriend them." The way to do this is not to avoid them but to meet them and get acquainted with them. The immigrant is at your door, but he is a stranger and dares not intrude upon your premises. He does not feel free to approach you. It is, therefore, the duty of the American, particularly the American Christian, to meet the immigrant and make him a partner and co-worker in building up American institutions. He should be made to feel at home in his adopted country and to enjoy the life and the good things of the land. At the same time he should adapt himself to the new conditions and accept the ideals of this country as his own.

What a wonderful opportunity for the American Christian to help and improve a human being! Very often the immigrant stranger is taken advantage of and allowed to toil at starvation wages. Do not look with scorn on one who is not an enemy, but the victim of circumstances and oppressive conditions which have driven him out of his own land, to seek refuge in a country which Providence seems to have set apart as a refuge for the persecuted of the world.



AN APPLICATION OF THE GOLDEN RULE

By Rev. R. E. Andrew, Bath, N. H.

AS I see it the work of a pastor, or superintendent, which might be a better word, should be that of a real community leader

in a town or section. Too many of our preachers are scholastic monks of a by-gone age, who read and live in spirit among the people who once

dwelt on earth. Few men are big enough to carry more than one gripping message in their souls. The all-around Christ-life in God's world of to-day, where we are to be laborers together with Him in building a heavenly kingdom among men, is a stupendous task and demands our best manhood to lead in community life.

For the lack of it the so-called Christian nations are in a fearful death struggle, grinding up the world's best brains for cannon fodder. A pastor should be held responsible for everything in his parish touching human welfare. By this I do not mean that narrow evangelistic vision of calling a handful together in a community from week to week and holding a meeting and spending the remainder of the time discussing the gossip of the parish with the few so disposed. Christianity is a vastly bigger thing. It touches civic, industrial, social and child life—in fact, every human side—and makes it better. If a town is in decay and its young people are leaving, spelling death to the home, town, and church life of the future, the pastor should call in the wise business men of his parish or experts of the nation, and stop the leaks. In fact, all church services should be rendered by experts of the rural problem, able to cover a large area, who have been gripped by some big idea destined to enlarge human life, and who have a burning message for the people. They are really ordained of God for that big message to man.

Now I want to tell you of a summer's practical experience with labor on the line of the Golden Rule. I persuaded a son-in-law to put some money into a farm this spring on which to raise potatoes and beans for a starving world, and I have cared for it. I planted five and a half acres of potatoes and beans. The farm was located in a town forty-one miles from my parish and four and a half miles from the railroad, which, of course, was inconvenient for me. The town points the moral of what I said a pastor should be—a community leader. What of the pastor who carried a

Bible under his arm to the church on the hill? Dead, or gone, and the church door is closed and a cheap dance hall is the social center of the town. A large share of broken family life in the place is traced as having its beginnings there. The moral life of some such towns is pathetically sad. Is the church on the job? While the farm land of the town I speak of is well adapted to raising potatoes, sometimes produc-



REV. R. E. ANDREW

ing over a hundred bushels to the acre, and although some of New Hampshire's best apple orchards are there, and some large dairy farms were once a part of the town's prosperous life, it is now a place of decay. Many of the farm buildings are deserted and are falling in. Mica mines were found in the region and in them the young men went to work, for the work was easier than labor on the farm and pay day came oftener. Unfortunately, these mines rarely run longer than through the summer

months, and too many got into the habit of living from "hand to mouth." Several things worked toward a sad industrial condition in the town, for there was no pastor of modern Christian vision to save its industrial or even its moral side.

While there I visited a farm containing spruce timber. My father was a lumberman and I knew timber values. The owner wanted to sell, and desiring to experiment with labor on the basis of the Golden Rule, I borrowed money on insurance and bought it. Pulp wood was high, thirteen dollars a cord, so I knew I should not lose. But the war was on, big lumber dealers had rushed men into the forests to peel pulp, and how should I secure help? On inquiry I learned of two or three young men, but they were said to be no good. They did not work or shirked on the job, did not pay their bills, and were sure to beat any man who hired them. Here was a chance to test out my belief that there is good in every man and that he will respond to the call of real brotherhood and the square deal. I hired every one I could and set them to work without a boss or timekeeper, simply depending on their honor. What should I pay? Three crutch factories in a village near by paid \$1.75 a day. Mica mines paid \$2.85 during the summer. I started at \$2.50, increasing soon to \$2.75, and later, to \$3 a day. The experiment was too short to work out a profit-sharing plan.

Let me tell you of one or two men I hired. One of the first was a young fellow whom I was advised by business men to keep out of the woods or I would regret it. Some charged a criminal record and said he might waylay me after dark. It is strange that in this Christian era we kick the man who has fallen and forget he needs the kindly hand to give him courage and help. People were so suspicious of this young man that it seemed impossible to find a boarding place for him. Finally a woman

agreed to board him if I would be responsible for the board money at the end of the week and I agreed. At the proper time I gave my young friend a word of advice, telling him to play square and get a reputation that would be a valuable asset. I ended by saying that I believed in him. I paid him for his week's work and told him to take care of his own board bill, which he did. He stuck to the job for three months, or until the work was completed. Well, no, not quite. A lumberman, desperate for men to do certain labor on contract work said to net \$5 a day, offered more, and naturally the young man was interested. As I was limited for means and could only pay \$3 a day, I could not see my way clear to raise wages and be able to secure the money to pay them. After two or three days the young man came back, somewhat embarrassed, and asked if I would take him on again, as he never enjoyed working for any one as he had for me. Of course I took him. "Perhaps you were an easy mark," I hear a business man say. O no, I watched the young man and knew he was a good hand for me.

Of another young fellow whom I hired early, it was said that he would



CHURCH, NORTH GROTON, N. H.

beat me by going into the woods late in the morning and call it a day. A class which is expert in knowing what other people are doing told me

he was seen going into the woods after nine o'clock in the morning the day before I returned to the scene of my efforts, and I wondered if the Golden Rule man was being imposed upon. On pay day I asked the young man how much he had worked. He hesitated and said, "I hardly know. One day I stayed at home two or three hours in the morning to make an axe handle. One of the fellows broke his, and it would take a day to go to the village and get one."

"I am mighty glad you told me," I said, "and I am glad to pay you. Several people have told me you were trying to beat me and lay down on your job."

I enjoyed the touch with the men and they were royal fellows with me.

It was a saying in the region—"No use to try to get men while Andrew is around. They all steer for him."

On reckoning up I found I had really made a good financial success in addition to helping the men. I can see that many workmen hardly know

how to use money and are destined to live without homes or any savings for old age. Some one with a business sense should be a brother and help the many who are a blessing to the big labor world. Christ said the big thing in life is to serve.

A man sent by the people of that region to the legislature talked with my men and studied results. He told me that my putting money into that town and showing faith in it had almost doubled its value. Why should I spend so much of my life preaching to a handful of people in a small village where several other ministers are doing the same thing in order to keep folks out of a future hell when hell is all about me? For some years I failed to see the Christ in a larger sense and missed many of life's opportunities. Perhaps if we preachers would draw nearer the One lowly of heart, learn of Him, and touch even the hem of His garment, we would be made whole for the larger service and the larger life of man.



SPENDING A VACATION AS BISHOP OF BALKY BINDERS

By Rev. Elmer H. Johnson, Minneapolis, Minn.

TO "vacate" or not to "vacate"—that was the question! My Country said, "Don't waste time; help feed the world." My wife said, "The babies won't let me take any vacation"—implying that I ought not to fare any better than she. My bank account said, "Make money." I said, "Vacation for me!"

To meet all demands I just had to be an expert. So I applied for a job experting for a harvester company—and got it, hoping to stage a "come-back" to an art of former years. By going about starting stalled harvesters, I helped save the crop. Theoretically this was work—satisfying my wife. Fares and hotel bills paid, plus a check for service rendered—pleasing my creditors. Complete change,

country air, quiet, incognito—an ideal vacation for a city pastor!

Long-tailed coat discarded, grease-spangled mechanic's outfit donned, preacher personality, vocabulary and all time-locked for thirty days; thus I sallied forth, a transmigrated soul, into another world. My diocese as Bishop of Balky Binders was Minnesota and Wisconsin.

Got orders (though there was nothing "holy" about them). Took a N. P. train to a little country village to set up and start a new binder. I picked up a steel hammer with a hickory handle, hit a blow, and a board flew from a crate—thrilling to one who has been "Beating the air" with an imaginary hammer on days when work is taboo! I struck again,

and steel resisted steel. I hit, and hit something—I worked and got credit for it because of my greasy hands and sweat-sodden shirt.



OH, FOR A VACATION!

A farmer of forty years' experience drove ten miles to get me to fix his binder that had not worked right for three years. "By George, how could you do it so quick? That stumped me," he said, and talked all the way to town about the worthlessness of preachers, and ignorant now as then that one sat by his side, for he sat, like myself, on the small of his back.

Yet I preached. "Have a chew? A smoke?" "Nope, I'm too young for that." "A little snuff?" "Nope, haven't started that either." Then after some minutes of profound silence my helper said, "By gosh, you must a-had a good bringing up!" I skinned my hand or broke a casting, and did not curse. This singular conduct had its evident effect. It preached! And I should have had to go away from those fellows to preach in a pulpit!

Hot night. Old-fashioned swim under the stars, and not a bathing suit within a hundred miles! Reminded of the time when I could shed my one-spendered overalls on the run and hit the ol' swimmin' hole. Could you beat it—for vacation?

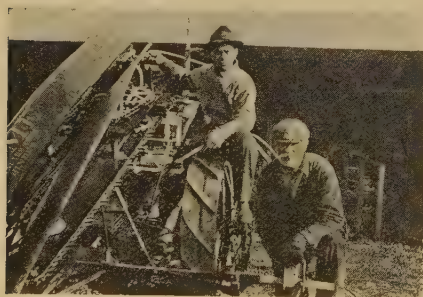
Lots of human nature without taking the trouble to study. Sent fifty miles to fix up a mower. Farmer had cut one large crop with it, and then, after nearly a year, brought it to the dealer, declared it "No good," and refused to pay for it. After three years that same farmer wants an expert to fix the mower, and wants him quick. I asked the scientific why, and found that his brother had gone to Montana, and left a lot of machinery including a good mower. Consequently, he did not need the one he had bought. Of course it was "No good!" But again why did he now want it? His brother was coming back. How could a machine give satisfaction under such a handicap?

Staggered to the little black thing on the wall, silent-footed as a camel. "Five o'clock," it said into a sleepy ear. Dressed and left the finest hotel in town to forage for a hasty breakfast. The train was due in twenty minutes. A shack said, "Lunch." I entered. "Coffee and ham sandwich quick!" Got them and swallowed them. Then the cook-waiter-dishwasher-cashier-proprietor offered some of the same ham to a dog—a hungry-looking cur of the street, with a thirsty-looking master—and the cur turned from the ham determined to hunger on. Had I only known what was in me before it was in me! It was too late. My stomach is toiling even now at the task, with psychology all against it!

Entered a house and cleaned my cowhides—when I came out—only to enter another which was a delight to every sense. Everything was clean. The floors were immaculate, and there was a big table laden with the country's best, fresh from field, garden, and dairy. The flavor of all was made perfect by the unaffected hos-

pitality of those whose home it was. A fine young man, the pride of his father, who had grubbed the stumps from the Wisconsin farm, sat at the wheel of the ford, (never mind about that first letter—Ford is a common noun), on the return trip of eleven miles of road with all the kinks and curves and bursts of speed of a "Scenic Railway." Scenic indeed! Could valley have greater power to charm? Did nature have a part in making that house the paradise it was? I departed from my set resolution to leave untouched my accustomed task, and used every power at my command to quicken in that young man the ambition to prepare himself to live life at its best.

Paid weekly and promptly. By some error one check was fifty cents short, and the complicated machinery of a great corporation was turned back to find it. It seemed a matter of conscience as well as good business with them. Will I be pardoned for feeling a satisfying sense of dignity



"HOLDING A SERVICE"

and self-respect? For, like many another minister, had I not repeatedly been in danger of being driven from my calling in disgrace by gossip about unpaid bills because my salary check did not come? For a moment I wished I might leave the preacher locked up in the closet forever—but only for a moment. A pastor's dealings are not all with the treasurer, and not always unpleasant with him.

Spent several days with a man whom I met in a saloon-hotel where feeling was running high and the liq-

uor supply must have been running low. On train, in implement shop, and at hotel he met his friends. Into the preacher-ear of the "Expert" he poured an endless stream of first-hand information of how the under half lives in "dive" and "palace." Yet he could pass on occasion for a big, clean-cut salesman of good address. Had I met him at church I should have learned nothing. What he will say when he learns who the Company sent out as an expert may be guessed at. I should like to be concealed near by.

Borrowed a pole and line from the hotel man and went fishing. Like Abram I went forth in faith, not knowing whither the bait would come. Not a grasshopper hopped; not a frog jumped. The cricket hopped too fast. I stood on the bank with a naked hook, ugly and uninviting. Dug frantically in the sod with my hands. Not a worm turned up. "Eureka!" A fat grub under a board! Then a tiny angleworm! Two disappointed would-be fish-catchers gave me their surplus of worms, smiling as they thought how equally futile my efforts would be. Who would not be generous under the circumstances?

Put a worm on good and tight. Not a ripple around my cork. Put on another with a live end, and another, and another, until I had six live ends wriggling invitingly. The fellow next to me, a barefoot swain, landed twelve nice fish. I thought I had a bite—I mean a nibble—but I was mistaken. My face grew longer and longer, until I could not keep my intake above water comfortably to breathe. Got up on the dam where it was twenty feet to water. But the dam fishing was no better than the mill pond, except that nobody got a bite. So I went back to the hotel and spent the evening answering the question, "What luck?"

If you want a really good vacation next year, my brother of the cloth, go out as Bishop of Balky Binders.



THE TREASURY

THE CONGREGATIONAL HOME MISSIONARY SOCIETY



MONTHLY COMPARATIVE STATEMENT

1917		GIFTS FROM THE LIVING					LEGACIES
		Contributions	From State Societies	Total	Paid State Societies	Net Available for National Work	
FOR THE MONTH OF AUGUST	Avg'e four previous yrs.	\$ 3,515.03	\$ 2,181.85	\$ 5,696.88	\$ 2,076.29	\$ 3,620.59	\$ 4,325.87
	Present year	4,314.48	2,649.10	6,959.58	1,947.20	5,012.38	6,619.97
	Increase	\$ 799.45	\$ 467.25	\$ 1,262.70	.....	\$ 1,391.79	\$ 2,294.10
	Decrease .....	.....	.....	.....	\$ 129.09	.....	.....
FOR FIVE MONTHS FROM APRIL 1	Avg'e four previous yrs.	\$28,110.14	\$10,710.18	\$38,820.32	\$12,627.73	\$26,192.59	\$73,256.45
	Present year	32,566.56	13,738.61	46,305.17	16,781.26	29,523.91	44,487.36
	Increase	\$ 4,456.42	\$ 3,028.43	\$ 7,484.85	\$ 4,155.53	\$ 3,329.32	.....
	Decrease .....	.....	.....	.....	.....	.....	\$28,769.09

The Congregational Home Missionary Society has three main sources of income. Legacies furnish, though very irregularly, approximately forty-eight per cent., or \$120,000 annually. To avoid fluctuation, when more is received, it is placed in the Legacy Equalization Fund. Investments furnish nine per cent., or about \$22,000 annually. Contributions from churches, societies and individuals afford substantially forty-three per cent., or \$108,000 annually. For all but eighteen states the treasurer of The Congregational Home Missionary Society receives and expends these contributions. In those eighteen states, affiliated organizations administer home missionary work in co-operation with The Congregational Home Missionary Society. Each of these organizations forwards a percentage of its undesignated receipts to the national treasury. To each of these the national treasury forwards a percentage of undesignated contributions from each state respectively. The percentages to The Congregational Home Missionary Society in the various states are as follows:

California (North), 5; California (South), 5; Connecticut, 60; Illinois, 25; Iowa, 25; Kansas, 5; Maine, 10; Massachusetts, 33 1-3; Michigan, 15; Minnesota, 5; Missouri, 5; Nebraska, 5; New Hampshire, 50; New York, 10; Ohio, 13; Rhode Island, 20; Vermont, 32; Washington, 8; Wisconsin, 10.

"A group of us have been talking matters over, and we want you to know that whatever happens, the Congregationalists are determined that the fundamental work of the Home Missionary Society shall not suffer." Such were the words of the pastor of one of our substantial churches, spoken recently to one of the Secretaries of The Congregational Home Missionary Society. At the time he was saying this with his lips, his fellow Christians all over the country were joining with him in saying it with their gifts. Thus it is that August shows an increase in receipts.

The calls for Liberty Loans, the Red Cross and relief work are insistent. Congregationalists must not be backward in responding to them. At the same time, they will refuse to exact from self-sacrificing missionaries the money with which to make that response. Special calls are coming to the Society and its Constituent States to lend a hand in furnishing pastoral oversight for the recruits in the several cantonments throughout the country. This also should be done without subtracting the money from the regular missionary service. Again, we cannot but repeat the statement of need for substantial increases in the salaries of home missionaries. They are of heroic stuff, and are willing to take their share of hardship in consequence of the war; but their support was so near the breaking point before that the high prices are more than can be borne by some, and more than any of them should be asked to bear.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY

Office: 287 Fourth Avenue, New York

Charles E. Burton, D.D., General Secretary
Church Extension Boards

Charles H. Richards, D.D., Church Building Secretary

Charles H. Baker, Treasurer

Church Efficiency Secretary, William W. Newell, D. D., 19 So. La Salle St., Chicago, Ill.
Field Secretaries, John P. Sanderson, D.D., 19 So. La Salle Street, Chicago, Ill.;
William W. Leete, D.D., Room 611, Congregational House, Boston, Mass.; Rev. H. H.
Wikoff, 417 Market Street, San Francisco, Cal.; Assistant Field Secretary, Mrs. C. H.
Taintor, Clinton, Conn.

Our annual meeting in Columbus, O., held in connection with the National Council, will be condensed into an hour and a half, but packed full of interest, Dr. Warner will preside. There will be addresses by President Warner, General Secretary Burton, Church Building Secretary Richards, Rev. Stanley Ross Fisher of Fall River, Mass., and Rev. Charles W. Record of Canton, O. "Better Church Architecture" will be considered. Some important business will be transacted. We hope that corporate and life-members will be well represented.



The Rev. Annette B. Gray, our Correspondent in Wyoming, reports that work has revived at Glendo, and instead of the little "Horse-shoe Chapel" in an out-of-town district, a good, new, frame church is going up in the village, costing \$3,600, of which this Society is to furnish one-third. There is no other church within many miles of this flourishing community. Glenrock, too, is to build for \$4,500, and asks this Society for one-third. One man there gave the lots for church and parsonage and also \$1,000 in cash. No overlapping of churches here, either.



We are in correspondence with three Indian churches seeking our assistance. No, they are not in the East Indies, nor the West Indies, but in Nebraska and South Dakota. We owe a peculiar debt to these original Americans, who have learned the "white man's way." A parsonage is wanted by one church, and a house of worship by each of the others. A check for \$500 from some generous donor who would like to show good will to these children of the great plains will help us to respond to their appeal.



When you go to Denver take a taxicab and visit all our seventeen Congregational churches in that beautiful capital city. It will be worth your while. Before you start on the rounds telephone to Rev. Robert Allingham who has oversight of our young churches, and he will be your guide. He will take you to Berkeley Heights, among other places, and tell you the interesting story of our entrance on that field. It is a growing part of the city, and we secured a fine location. But a Methodist church, already equipped with a house of worship and parsonage, decided to transfer its work to another part of the town, and turned over its equipment to us. Our church

there gets this new plant by the aid of the Church Building Society. There is fine promise of a successful work on this field.



We like to help churches at the door of great educational institutions. If we can influence young lives in the most formative years in these great schools of learning, we are shaping the future. We have a group of five such churches knocking at our door and asking the practical fellowship of the denomination just now. They are widely separated, yet close together in their need and appeal. They are at Urbana, Ill., Minot, N. D., Pullman, Wash., Corvallis, Ore., and Tucson, Ariz. Where can your money do more good than in these places urgently asking for the needed equipment? Many young soldiers of the cross may be enlisted for Christian service because of your gift just now. Write to the Secretary for additional information.

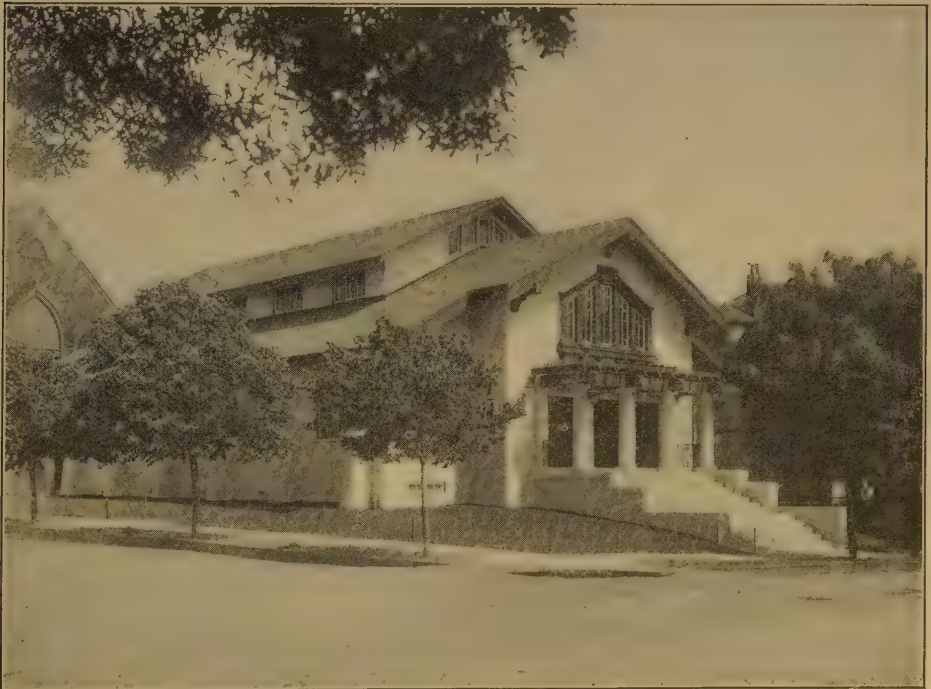


NOTES OF REJOICING

By A Life Member

[We have received a communication from a Life Member regarding our work last year which we think will be of interest to our readers. We give it below.]

There has just come to my table a copy of the Church Building Annual have been interested, has to report concerning the important work the



NORTH CONGREGATIONAL CHURCH, BERKELEY, CAL.

for 1917. Each year I find myself more and more eager to learn what the Society, in which for years I denomination gives it to do. This certainly is a pamphlet which ought to interest Congregationalists, ag-

gressive in their nature and anxious to see progress in establishing churches where present conditions make imperative demands. The illustrations of fine Houses of Worship, west as well as east, serve to arouse one's pride in his denomination's achievements, and your "Bird's Eye View" with the treasurer's concise financial statement comes to me with such charm and force that I am tempted to sound some

NOTES OF REJOICING

1. And first, it was a pleasure to learn that your income for 1916 was the largest in the history of the Society. If my memory serves me rightly your predecessor, Dr. Cobb, when receiving the Stickney legacy of more than \$100,000 at one time, called attention to the receipts approaching \$300,000, though never again was he permitted to reach so high a mark; but you rejoice not only in equalling that sum but going far beyond the same, even \$314,697.90, and this without any one or more adding greatly to the ordinary income from the usual sources. Well done!

Once upon a time the writer heard Dr. Taintor, so favorably known in and about Chicago, remark that some day the C. C. B. S. would be the largest of our several societies. Doubtless his pardonable enthusiasm was, in the minds of many, over optimistic, but if your work continues to command, as certainly it will, the interest and co-operation of the denomination his dream may approach fulfillment, and the resources of the Society increase to a heretofore unexpected amount. And why not? Though we may do no more than formerly in pioneering, which, by the way, gives no signs of immediate cessation, the great west beyond the Mississippi is developing so rapidly that churches now in their infancy will be calling louder and louder for aid in erecting plants larger than early days required, and present loan funds, inadequate I understand for

current needs, will fall far short of doing the work unavoidably thrust upon them. Here, it seems to me, is adequate ground for increasing these resources until your parsonage fund reaches at least \$250,000, and your church loan \$1,000,000 or \$1,500,000.

2. The pleasure is enhanced when we learn that more churches than ever before took part in providing this largest yearly income, no less we are told than

THREE THOUSAND FIVE HUNDRED AND FORTY

more than half of all our Congregational churches. When you consider that not a small number have a meagre membership, some being the colored churches of the South with little if any financial ability, the Society may well congratulate itself over the wide-spread interest manifested by the returns of the year. Furthermore, it is worthy of remark that the 3540 churches contributing are not necessarily the same, with a few additions, formerly sending offerings. Probably most of them are, but some gave this year who did not the year before and others remembering the cause previously, neglected it in 1917. Hence, it seems fair to say that in all probability there are fully 4000 churches interested in the C. C. B. S. and which more or less regularly send contributions to the treasury. When their gifts fail not year by year our income will be even larger than at present and the new ones added ought to swell our resources considerably. Surely here is great cause for rejoicing!

THE EXPANDING WORK

3. The work done gives reason for glad hearts among loyal Congregationalists. Eighty-eight churches built, one every four days! Thirty-five parsonages—one every ten days. How much these one hundred twenty three buildings contributed to the cheer of unnumbered congregations, the comfort of pastors' families and the effectiveness of our work in various parts of the country!

But this is not all. Your "Bird's Eye View" intimates that more might have been erected had the congregations been ready to claim the assistance voted, and that in your monthly sessions the Board promised help as follows:

72 grants amounting to ..	\$71,431.70
58 church loans amount to	122,100.00
48 parsonage loans,	
amounting to	34,262.00
	<hr/>
	\$227,793.70

tion thereof must needs be used in necessary expenses.

'Tis also true your increased resources did not enable you to meet all the demands made upon the Society by the ever expanding work. This is indeed to be regretted and some day must be so exploited as to arouse the denomination to still greater co-operation in church building. But it is one of the few minor chords, none of which are to be struck in these notes of gladness.



NORTH CONGREGATIONAL CHURCH, BERKELEY, CAL., INTERIOR

Had all these been ready for the money available, what a fine showing would have been yours for 1917! But though unclaimed, the money is available, and future months will reveal new plants made ready for the finest work God gives man to do.

'Tis true the above sum does not exhaust the entire income, but it must be remembered that not all of any Board's receipts may be used immediately and that a certain por-

REPAYMENT OF GRANTS

4. As my eye follows the clear statement of the Treasurer, I note that the Society realized \$23,180.20 from grants repaid. This, I take it, refers to the return of money invested in new edifices sometime since, not loans, but what may be considered the donations made by the C. C. B. S. This presupposes that such churches have developed and find it in their hearts to be free from

any legal obligation to the Board, liberating certain moneys for the good of the weaker churches. Certainly this seems a brotherly thing to do and surely might be undertaken by not a few churches in all parts of the land, especially in the west. I can see that it might not be the wisest thing for some churches, by no means thoroughly established. Better the denomination to have some claim thereon, to steady them and hinder the attempts sometimes made to sever without good reason the denominational tie. But many of our churches are large and increased in goods. Their resources are sufficient for unusual expressions in the benevolent line, and what an impetus it would give to church erection if such would on some Sunday gather together sufficient to repay the grant and remove the mortgage held by the C. C. B. S., thus relieving the church of this legal lien and at the same time cheering some new enterprise in its church building struggle.

SALE OF UNUSED PROPERTY

5. Another note of jubilation is that over \$13,000 came to the treasury from the sale of abandoned churches. Alas, that any of our work has to be given up but occasionally a church fails in the purpose of its organization, not many, I am told, but if it must be, how wise the provision that our Building Department is able to realize the whole or part of its investment, and use it for something more promising.

And here, no doubt you will allow me to suggest: Why not use the money from this source and from "Grants refunded" for first aid in some of the vitally important centers continually calling upon the Society? From what I hear there is much need for such a fund and I can well appreciate the force of this claim. No doubt Congregationalism could make great strides could the Home Missionary Society feel confident that the C. C. B. S. was able to provide sufficient at once for the

most available lot in some strategic city of promise. Of course, the \$36,000 received in 1917 would not be adequate for current demands, but it would accomplish not a little and the mere setting of it apart for this purpose might serve to arouse interest therein and lead to individual gifts for such a wise purpose. Or, if the sum seems too insignificant, might it not be reserved for such an object and allowed to accumulate until the interest thereon would avail considerable in realizing first aid to greatly promising enterprises.

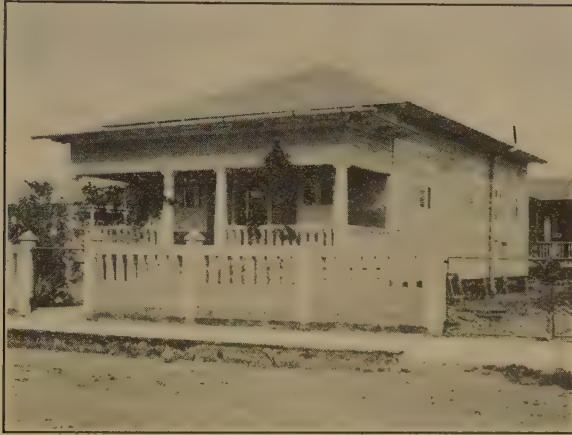
LEGACIES AND INDIVIDUAL GIFTS

6. I would like to sound one other note of rejoicing and that is over the nearly \$40,000 received from individuals either as legacies or gifts, subject to annuity, all of it sooner or later available for the building of churches or parsonages. How many individuals are represented in these several gifts, of course I do not know, but of this I am aware, that not a few Congregationalists throughout the country are to a greater or less degree blessed with means available for the good of humanity. Doubtless many of them feel their obligation to their families. This is right. We would not have it otherwise, but after providing liberally for them, is there not a call to us all to generously remember the work to be done after our pilgrimage is over? I note with pleasure the great success your Field Secretary, Dr. Leete, is having in this line in New England.

Undoubtedly his district in this particular is the most promising of the several into which your work is divided, but outside of New England, Congregationalists are prospering and if only the vision can come to them, it may be such gifts will multiply as the years go by. Not long since I learned of a good woman in one of our western churches who said her great delight was in giving away large portions of her generous income. Such souls there are. Possibly our Building Society may learn

of them, and coming in contact therewith through wise representatives, be able to direct their attention to the work you are so successfully doing; and once persuaded thereof the latter will find deep and abiding satisfaction in placing to the

Board's credit sums both large and small, whereby, with other resources, greater work than it has done in its nearly sixty-five years of existence may be realized, to the glory of God and the good of humanity.



PARSONAGE, HUMACAO, PORTO RICO

THE MANSE FOR THE MINISTER

Where shall the minister live?

That is one of the first questions which arises in a church when a new pastor comes to the field. Happy the man, and happy the church, where a good parsonage has been provided by the church in advance of his com-

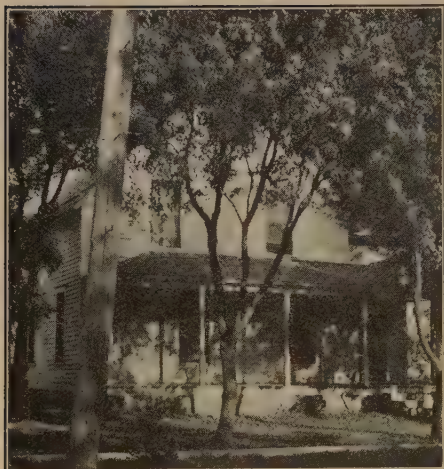
ing. He can then move in his goods and chattels and establish himself in comfort, as the preliminary to rendering the best service to his people. His wife and children are under good shelter and do not have to worry about a home.



PARSONAGE, PLAINVIEW, NEB.



PARSONAGE, SWEDISH CHURCH,
NORTH EASTON, MASS.



PARSONAGE, CANDO, N. D.



PARSONAGE, MEDFORD, OKLA.



PARSONAGE, SENECA, KANSAS.



PARSONAGE, LAKE HELEN, FLA.

Fortunately, we have helped to provide nearly fifteen hundred of our ministers with comfortable homes. There are still about two thousand of them for whom the churches have made no provision. Doubtless many of them will be knocking at our door with an appeal for help, and eventually we may hope that every Congregational church will have a good parsonage. We give herewith pictures of the homes for ministers we have helped quite recently to provide. In location they range all the way from Porto Rico in the Atlantic to the Middle West. We helped to build thirty-five such parsonages last year. The average parsonage loan to these churches was about \$900. How happy it would make some generous-hearted person feel to make a donation to the Parsonage Fund of this Society of \$900 to assist a church to obtain such an equipment that its minister, with his wife and little ones, might have the joy of living in a delightful home such as is represented on these two pages. Some warm-hearted friend eager to help along the work of the Kingdom may read these lines, and see these pictures, and be stirred to send us such a donation. A check to the Treasurer, Mr. Chas. H. Baker, will be promptly acknowledged and the money will do great good.

THE CONGREGATIONAL EDUCATION SOCIETY

REPORT OF THE BOARD OF DIRECTORS OF THE CONGREGATIONAL EDUCATION SOCIETY

The Board of Directors of the Congregational Education Society herewith presents the One Hundred and First Annual Report.

On December 7, 1916, this Society was 100 years old. The occasion was celebrated in many churches of our faith. Appropriate literature, summarizing the work of the Society, was prepared and freely distributed. The record of the century indicates a much larger service than many of our constituency have realized. The men and the institutions aided have played and are playing a large part in our Congregational life.

It is altogether fitting that this 100th milestone should be, not only a celebration of past achievement, but the beginning of new lines of service of significant character.

During the two years since the National Council voted at New Haven that the Society should transfer the schools it owned and operated to the A. M. A., this transfer has been entirely accomplished.

In place of the work thus given over the Education Society has taken on the Foreign Institute work in Chicago and Redfield, South Dakota, from the C. H. M. S., Schauffler Missionary Training School, Cleveland, Atlanta Theological Seminary, Rollins College, the Social Service work of the denomination, the program for recruiting Christian leaders of all kinds, together with a more adequate Student Life program. A secretary to give his entire time to student work, and a Department of Missionary Education, with a secretary in charge, are to be added just

as soon as the churches, through their gifts, make it possible.

With this greatly enlarged work is to be co-ordinated all the Religious Education work carried on by the C. S. S. & P. S. and the Pilgrim Press, this work being under one Board of Directors and one general secretary. Part of the money released by the transfer of schools to the A. M. A. is to be used for the support of our District Religious Education Secretaries.

Student Aid

The total number of students aided during the year was 154. Of these 119 were in Theological Seminaries, Bible Training Schools and Theological Departments of Colleges.

Thirty-three were students in thirteen colleges.

The Ward Fund, from which is derived a few scholarships, is for the benefit of "Christian young men seeking an education."

Three women received aid.

It is optional with the student whether he shall receive the scholarship as a grant or as a loan. Twelve of the entire number chose to regard it as a loan.

It is worth noticing that 55 of the Seminary students were college or state university graduates, or about 47 per cent. The number of state university graduates was 11. The number of foreign students—about 30 in all, comprised Germans, Swedes, Finns, Chinese, Japanese, Negroes, Norwegians, Greeks, Slavs and Armenians.

The scholarship is \$50.00 a year, payable in two installments of \$25.00 each, in April and December.

There are various opinions among the Directors as to the disposition of student aid. A suggestion has been made that it should be confined to theological students only for the reason that a man does not begin his study for the ministry until he reaches the professional school.

Another suggestion is that a broader interpretation should be given to the word "ministry" so as to include all persons, male and female, who are fitting themselves for the various forms of religious service, as for instance; missions, teaching, settlement work. When the Society was organized the word "ministry" had a definite and restricted meaning.

The Directors believe that by far the largest part of the aid given is worthily bestowed, and the return given in the lives and service of thousands of pastors, teachers and missionaries constitute an investment of inestimable value to the Christian Church.

Summaries

Students in Colleges.....	33
Students in Theological Seminaries and Training Schools	119
Loans	12
Congregationalists	139
Women	3
State University Graduates	11
College Graduates	44
Ward Scholarships	2
Total Scholarships	154

Work Among Students in State Universities.

Outside of New England and New York, over half the students from Congregational homes are attending State Universities and Colleges of Agriculture. The growth of these institutions has been most remarkable, and the end is not yet. Every imaginable equipment for a remarkably varied training is supplied, except equipment intended to induce the Christian life, which latter is by far the most potent factor in making real men and women.

Christian Associations and local churches have not proved adequate to the task and opportunity afforded by the presence of so many of our choice young people in these schools. These agencies need the support of the denominations in state and nation. Thus, the local church, the state conference and the Education Society are co-operating in the strategic University Pastorate movement. Through this movement we are placing well trained leaders in the largest of these universities. These men are the friends and helpers of our Congregational young people, organizing them for religious training and service, connecting them with the local church and fitting them to come back to their home churches and take a large share in the work.

Workers have been maintained the past year in the following schools: California State University, Illinois S. U., Iowa S. U., Iowa Agricultural College, Kansas S. U., Kansas Agricultural College, Leland Stanford University, Michigan S. U., Michigan State Teachers' College, Washington State Agricultural College, Wisconsin S. U.

There are no other places where, at so small expense, we can reach so large a number of our students. The results of this work are gratifying. Large numbers of these students unite with the local church, the membership to continue only while the student is in school. In one university center 145 were thus received into membership. Large numbers are enrolled in the Bible Schools of the local churches. Students' organizations and Young Peoples Societies give large opportunity for organized Christian effort. Most encouraging of all is the growing number of Christian workers coming from these centers.

The time was when this Society confined its work in colleges to financial aid. That is true no longer. Distinct efforts to co-operate with colleges in shaping the religious life of

students now have an important place. Two colleges have been aided in the support of men who gave much time and thought to the religious needs of the students in their respective institutions.

The most important piece of co-operative work is the visit to a considerable group of schools of denominational leaders who aid the schools in special services intended to secure commitment to Christ and to Christian service. President Ozora S. Davis, Secretary D. Brewer Eddy, H. A. Atkinson, F. M. Sheldon aided in this work during the year. Twelve colleges were visited and approximately three days were spent in each place. The colleges entered into the work in the most hearty manner possible. The large number of personal interviews the evidences of decision for the Christ life and for service, together with the general desire for similar meetings in the future, indicate something of the value of this work.

It is confidently expected that the response of the churches will make it possible to have a Student Life Secretary, giving all his time to this work, before another annual report is presented.

Christian Leadership Recruits.

Closely connected with the Student Life work is the campaign to increase the number of candidates for the ministry, missionary and other forms of Christian Service. A few people think there is no dearth of leaders, but let them try to find a suitable leader for mission fields, and for churches, and they will soon understand. The American Board is compelled to draw half its missionaries from other denominations. Over half the men being ordained in Home Mission churches have neither college nor seminary training. Almost half of the leaders of our stronger self-supporting churches come from other churches and yet the supply of strong men is inadequate.

The names of approximately 9000

Congregational men and women in our colleges have been secured, and these have received a letter together with folders on life-work, and on the Tercentenary program.

During the year, two special letters have been sent to some 875 promising High School boys.

A leaflet bringing this matter squarely before our pastors has been prepared. This leaflet, together with a sample leaflet, for parents, to be distributed in churches, was sent to all our ministers. Our only way of reaching the parents is through the pastors, but not a great number of them were willing to see that this leaflet was put into the hands of their people.

Colleges and Academies

The Society has continued its work of befriending colleges and academies with timely aid until such period in their development as they shall be able to do without our assistance. The general attitude of people toward the development of some of our schools in the Middle West, which are not yet adequately financed, together with pressure due to the War, are placing an exceedingly heavy burden on a number of these schools. It is not the policy of the Society to start new colleges, but those which the Society is aiding should be placed on a firm foundation with adequate endowment.

The simple fact that an undue proportion of our Christian leaders come from these small colleges and academies is in itself sufficient warrant for special effort being made to strengthen them and make their work permanent. If friends will make special effort to aid these institutions until the close of the War, a few years will then see them thoroughly established.

The academies which we are aiding are all in strategic locations where high school facilities are not adequate, and where they are rendering a large service in the field of distinctly Christian Education. The Society

is at present aiding Fairmount, Kingfisher, Northland and Rollins Colleges by direct grant, and Redfield, Doane, Olivet, Pacific University, Tabor and Fargo by applying on church apportionment, within the state in which the institution is located, a portion of the Society's contributions.

The academies being aided are Benzonia in Michigan, Endeavor, Wisconsin, Franklin, Nebraska, Iberia and Kidder, Missouri, Thrall and Ward, South Dakota.

Training Schools

In addition to the regular colleges and academies, the Society is now giving aid to the Schauffler Missionary Training School, Cleveland, Ohio, the Training School for Women in Chicago, Illinois, Atlanta Theological Seminary, Atlanta, Georgia, the Foreign Institutes connected with Chicago Theological Seminary in Chicago and the German Institute at Redfield, South Dakota. These institutions have a large place in training the leadership of which our churches are in urgent need. The emphasis of the Schauffler School is upon training young women for work among our great number of foreign-speaking people; the work of the Training School for Women is practically training pastors' assistants, parish secretaries and directors of religious education; Atlanta Seminary is developing leaders for our growing work in the Southland; while the Foreign Institutes in Chicago and Redfield are equipping ministers to lead these foreign peoples in the work of the kingdom.

The Program of the Federated Societies

The program of the reorganized Religious Education Boards is to permeate our entire denominational life with an adequate and compelling Religious Education ideal, and to develop a comprehensive unified Religious Education program in home, church and school; a program in-

tended to train all our church people as workers and to raise up and train a selected group as leaders; a program back of which the entire church will put her best effort in the consciousness that her larger service depends upon her own vigor and efficiency.

FIRST, the actual organization for doing this work will be a Board of Religious Education, which shall survey the entire field to ascertain actual conditions and plan what is necessary to meet the needs.

SECOND, a Sunday School Publication Department, which will edit the courses for the school, for teacher training, all helps and all literature and books having to do with the Religious Education problem in the Church School. This will include Missionary Social Service and other material in so far as they wish to reach the Church School constituency.

THIRD, a Missionary Education Department, which will provide material for and in every way promote education in missions as a life attitude and supply needed information regarding our work as carried on by all our Societies.

FOURTH, a Social Service Department, which shall lead in training our people to express the spirit of Christ in all life relations.

FIFTH, a Student-Life Department, which shall do its utmost to assist in the religious education of our students, seek to find suitable recruits for Christian leadership and give aid to ministerial students.

SIXTH, a General Publications Department, which shall edit all general books.

SEVENTH, The Congregationalist Department will edit and publish the paper, which shall be of increasing service in the entire field of Religious Education.

EIGHTH, the Business Department, which shall have charge of the business affairs of the Boards, including the manufacture of material

at the printing plant and its distribution through our bookstores in Boston and Chicago.

In addition to the men who work in these departments at and from headquarters, there will be certain field experts in Religious Education, who will represent all phases of the work.

The organization for doing this work is one Board of Directors which has charge of the work under the Congregational Education Society and the Congregational Sunday School and Publishing Society, together with the secretaries and the managers of the various departments and the field workers.

The program demands constant and careful study and survey of the entire field of religious education to ascertain actual conditions, provide suitable materials and develop a program intended to meet the needs. As the growing program is clearly discerned, it will be necessary to edit

and publish such material as is necessary to make the program effective among our church people. With suitable material provided it will be the task of the secretaries and field workers to bring the program to the churches for their adoption and aid them in carrying it out.

The paramount object of the joint Societies is Religious Education. While the printing plant and the bookstores are operated on a sound business basis, the operating theme is to advance the interests of Religious Education rather than for the sake of doing business.

The years since the last National Council have seen a good deal of readjustment in all lines of the work; there is still considerable to be done before the entire organization will be welded into the unified whole and be adequate to the large task which the denomination is asking the Societies to accomplish.



THE NEED OF RELIGIOUS EDUCATION

President Henry C. King

No imperative upon the race has been felt more keenly or more persistently than the demand for **religious discernment and commitment**. All other outstanding racial tasks naturally and even inevitably look on to the essentially religious goal. Religious faith is profoundly needed as reason motive and power for all these other tasks of the race. We cannot hope that students will come into the full meaning of these great intellectual and spiritual achievements of the race without the motive power of the religious life.

The sense of the permanent meaning and value of life must be built upon the conviction of an infinite purpose of good back of the universe of faith, in a heart of love in all life and our educational talk cannot be finished without bringing our students vitally to share in religion, for as Eucken says so characteristically four times:

“Not suffering but spiritual desti-

tution is man's worst enemy.”

All this means that we have no occasion to apologize for religious in college education. In truth we can deal seriously and adequately with our educational task only as religion permeates the whole, and that result, I am contending, we cannot reach if we are treating religious education in any exclusive and fractional fashion. There must be the most honest thoroughgoing and broad minded application of the spirit of Christ to every phase of our college life. And that cannot be done except in so far as college students are brought to a personal sharing in the great intellectual and spiritual achievements of the race, into the scientific spirit and methods, the historical spirit, the philosophic mind, the social consciousness, and religious discernment and commitment—everyone of them involving at the same time moral and religious conviction and purpose.

THE CONGREGATIONAL SUNDAY-SCHOOL AND PUBLISHING SOCIETY

Dr. Fisher, Extension Secretary, spent the summer on the Pacific Coast, and made a trip in September through Wyoming, Montana, North and South Dakota. He is now at his desk for a few weeks at 287 Fourth Avenue.



Places of small population are most subject to strife and denominational division. The reports of the month make reference to such instances. It is encouraging to note that the country Sunday-school often proves a solvent of these difficulties. Such has been the case as reported by our missionaries this month. Such a Sunday-school is adapted to the task of going on, when the church with the necessity of maintaining a budget cannot survive. Ultimately the word of good-will will prevail.



The donations for August, 1917, proved to be \$253.13 less than the amount for the same month in 1916, and for the first six months of the fiscal year from March first, there is a loss of \$102.34. It is to be hoped that in the next six months, the friends of the Sunday-school work will rally to its support, with substantial increases, which will make a forward movement possible.



Bearing on results of investments in automobiles for missionaries, which some of our friends have considered worth while, an itinerant missionary in the West reports three trips made by him in establishing an important work, involving three days' time and an expense of \$3.10, which would have cost \$18.00 and from nine to twelve days, if accomplished without a machine. This is not an unusual saving in time and money where automobiles can be provided.



Here is a community in the far West of 60 square miles. The center is 15 miles from the nearest religious service. It has been established for 25 years. The residents are fairly well to do. There are thirty or more pupils in the school. Nine young people drive in their automobiles fifty miles daily to high school. For more than 16 years this community has had no Sunday-school or regular preaching service. Our missionary is now arranging for a Sunday-school and regular preaching, establishing a circuit of which this is one point.



We present a photograph of a Bible School at a point in the West. It requires our missionary to make a trip of twenty-two miles by ferry and one hundred and twenty miles by stage to reach it. There is a church here with two resident members. For several months the church and its yoked field have been without a Sunday-school or regular meetings. The group shown is the largest crowd gathered in years. There are still frontier conditions in America.

THE TERCENTENARY IN THE SUNDAY-SCHOOL

THE Sunday-school should be interested in every phase of the Tercentenary Program. This article deals with one feature only, namely, missions. The heading is taken from the design used upon a chart which proved itself to be of great assistance in a considerable number of Sunday-schools last year. Schools using this chart increased their gifts by surprisingly large amounts, and schools which had had no interest in missions came to be vitally interested by virtue of the information furnished.

The plan is a simple one, appealing to both the eye and the ear: A chart twenty-two by thirty-six inches, printed in colors with designs associated with the Pilgrims, and labeled "The Tercentenary in the Sunday-School." Under the design appears a calendar of the months, and opposite each month the initials of the Society which by common agreement has the right of way in the Sunday-schools for educational propaganda during the month. Opposite each month also

of different colors to distinguish the degree of success attained in the effort. The accomplishments which are set as goals consist in presenting the instruction concerning each Society in its turn, which is provided by that Society in the form of concise literature, and also the contributing of a certain amount of money per capita, the amount to be determined by the school, and to be distinguished by the color of the seal used. Below the calendar on the chart appears a pad like that used on the ordinary wall calendar. One page is attached for each month, upon which is portrayed in picture and paragraph the work of the Society to be presented that month.

Some of the Societies provide also musical and dramatic exercises which may be used by the schools. The plan is adjusted either to the apportionment plan or to taking collections when the work is presented.

The values are obvious. First of all, it is visual. With young people particularly, the importance of catching the eye is very great. But perhaps the chief value inheres in the fact that it is a definite plan; it makes sure that something will be done in the way of interesting the Sunday-school scholars in missions.

The schools which used the chart last year will doubtless want to continue during the coming year. But they will want the revised chart and directions. Schools which did not use the plan last year will have it called to their attention through the circulars to be sent to all schools of the denomination, whose addresses are known. If for any reason these circulars miss you, confer about it with any of the state, district or national offices, or more particularly, address Rev. W. W. Seudder, D.D., 14 Beacon Street, Boston, Massachusetts, who will see that full information concerning the plan is furnished to you.



A REMOTE SUNDAY-SCHOOL

appears a circle in which is to be placed a seal providing the school does certain things, and the seal is

THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF

Office: 287 Fourth Avenue, New York.

Henry A. Stimson, D.D., President; William A. Rice, D.D., Secretary; B. H. Fancher, Treasurer.

COMPARATIVE STATEMENT OF RECEIPTS BOARD OF MINISTERIAL RELIEF

FOR THE EIGHT MONTHS ENDING AUGUST 31st, 1916 and 1917

	Churches	Women's Societies	Sunday Schools Y.P. & C.E.S.	Associations & Conferences	Individuals	Income from Endowment	TOTAL
1916	\$10,003.46	\$1,532.71	\$897.25	\$589.02	\$12,594.43	\$10,651.72	\$36,268.59
1917	11,370.72	1,960.32	1,221.35	598.34	4,472.43	23,981.82	43,604.48
Gain	\$ 1,367.26	\$ 427.61	\$ 324.10	\$ 9.32	—————	\$13,329.60	\$ 7,335.89
Loss					\$ 8,122.00		

The loss from individuals is further increased over last month, by \$246.09, and shows a total loss as compared with the eight months of 1916, of \$8,122.

This Board has always been obliged to depend largely upon individual gifts. The apportionment of two per cent is so inadequate and the actual receipts from the churches so much less than the apportionment, that but for interest and individual gifts, the ministry of the Board would be alarmingly small. Our distress at the falling off from individuals of over Eight Thousand dollars in the first two-thirds of the year is most natural. Hence we would lay this subject upon the hearts of all those who read this message and ask for immediate and generous personal gifts. Never was the need and distress of the aged ministers or the widows of ministers greater than in this time of war.

Each heart knoweth its own bitterness. Sometimes others come to know it also. Are not our own burdens often lightened, or at least put less in evidence, when we learn of the burdens of others and try to help them in carrying the load?

During the summer season just passed, we have been brought into touch with the cares of others and have rejoiced that we could, in some measure, be the medium through which assistance could be extended.

The widow of a Congregational minister has faced the rapid decline of her only daughter, upon whose earnings she was largely dependent, from that dreadful disease of cancer, no longer operable and the end near at hand.

One of our able and devoted ministers, through years of suffering from some hidden cause, was found, after death by his own hand, to have had a brain tumor. All of his mysterious experience and brave fight against odds of which we have known something for a dozen years, has been explained. Who can estimate the strain and pain which his devoted wife and only son have endured!

A minister wrote that he had put a chattel mortgage upon his horse and cow, that he might send his eldest daughter to the high altitude in Montana, to save her life. The doctor had said that nothing else would save her

from death by tuberculosis. The mother went with the daughter. We have just had a message, by wire, from the husband, saying his wife had suddenly died. The father has long been an invalid and a pensioner of this Board. There are other, younger children, yet wholly dependent. What a combination of conditions to bring keenest distress!

In this and another recent case, the Board of Relief has been able to wire financial aid. It has been a minister of blessing to these and many others, during the summer. Neither heat nor storm, vacation nor absence, have halted its prompt co-operation with the overburdened and the sick and dying. It is the beneficent hand of the Church, the people of God, endeavoring to obey the injunction of the holy book, "Bear ye one another's burdens and so fulfil the law of Christ." That law of love should lead us all to co-operate in this Christlike ministry to His weary and footsore pilgrims, the men and women who, in pulpit and manse, have served the people and proclaimed the glorious gospel of the Son of God.



THE LAST BIENNIIUM

The reports of "The Congregational Board of Ministerial Relief" and "The Annuity Fund for Congregational Ministers," to be presented to the National Council, in Columbus, Ohio, will cover two years, from August 1st, 1915, to July 31st, 1917. They will show the greatest advance in receipts and work done in the history of these organizations.

It will appear that the Board of Relief has received from all sources, in the two years, \$967,256.09; that its permanent funds have been increased from \$315,046.43 to \$1,151,344.86, an addition of \$836,298.43; that the amount paid to the pensioners is \$90,780.05, which is \$25,235.33 more than was paid in the former biennium; that the Board has been able to assist 65 more families and at the same time increase the maximum paid, on the basis of years of service, from three hundred to three hundred and fifty dollars a year.

For the large increase in the Endowment Fund, the Board, our Churches and Ministers, are indebted to Mrs. D. Willis James, whose splendid bequest of \$750,000 has been received during the biennium. We know of nearly three million dollars given by Mrs. James, during her life, and by bequest, to the cause of Ministerial Relief, in three denominations, Presbyterian, Methodist

and Congregational. This doubtless places her at the head of contributors to this important part of Christian service, in all the history of the Christian Church. In the coming years her beneficence will comfort and bless the aged and feeble servants of the Churches. The benediction of gratitude and the outpouring of affection, in fragrant memory of her name and good works, will never end.

The report for "The Annuity Fund for Congregational Ministers" will cover the whole period from its inauguration May 1914 to August 1917, three years and three months. It will show a total of receipts, and subscriptions paid in and not yet due, of \$243,000. The Endowment Fund is \$27,012.50. The Membership and Reserve Fund is \$78,642.25. Not counting the \$92,000 of unpaid, but not yet due, subscriptions, the assets are \$119,346.01. These are nearly four times greater than they were two years ago. The number of certificates of membership issued are now over 400 and already two ministers and nine widows are receiving annuities from the Fund. These annuities will be increased as the Fund grows, until they reach the maximum provided under the rules of the Fund.

Death has been busy among the pensioners during the two years.

Forty-one have died. Of these 29 were men and 12 were women. The average age of the men was 70 and of the women 75 and of both 71. The oldest was 95 and the youngest 36. The latter, mysteriously became a victim of epilepsy, totally unfitting him for the service of the ministry. After a heroic endeavor, in the open, on a farm, to recover, he was killed by a fall.

The pensioner, 95, a widow, retained her faculties and was able to get about and help herself more or

less, till the very last. If we except these two extreme cases, the youngest and the oldest, the average age was 72. These attainments in longevity, under the strain of that sort of a life which involves mental tax, sympathetic participation in the sorrows and trials of others, and all without sufficient financial resources to prevent anxiety and serious deprivation, are a fine witness to the high moral and frugal standards, which prevail in the lives and homes of the ministers of Christ.



FROM A CHURCH CALENDAR

Earlier in the year, when the cause of the aged minister was presented by our Western Secretary in the Central Congregational Church at Topeka, Kansas, of which Rev. Charles M. Sheldon, D.D., is pastor, the following statement by the pastor was presented in the calendar of the day.

THE MINISTER

1. He is only one man, and an average one at that.
2. It is as hard for him to be good as for any other man, and sometimes harder, because more is expected of him.
3. The majority of ministers have spent years of unremunerative labor preparing for an unremunerative profession (financially.)
4. The average pay of Congregational ministers is less than \$1000 a year, and salaries seldom increase with years and experience.
5. The minister is expected to be an all around man in order to hold his posi-

tion; preacher, financier, administrator, civic worker, pastor, skilled in public speech, tact, knowledge of human nature, and gifted with large quantities of common sense, spirituality, and perfect health.

6. The minister has to preach to an audience of all sorts of ages and conditions and shades of political and theological faith; often in an atmosphere that would put an angel to sleep; to an audience that coughs at the climax of an idea; that expects to be entertained; or doesn't care.

7. Nevertheless, he has compensations; the only way to find out what they are, is to enter the ministry.

8. No other profession has such opportunity for creating friendship, and shaping life.

9. The minister will never make as much as the munition maker, but perhaps he will be in less danger of being blown up hereafter.

10. When the minister gets old, don't take him out and shoot him. You may need to keep him comfortable in his old age so he can pray for you. —C. M. S.



THE PROGRAM FOR THE NATIONAL COUNCIL

The reports of the Board of Ministerial Relief and the Annuity Fund, are to be presented at the National Council at the session of Thursday morning, October 11th. It is expected that following the reports of the Secretary and Treasurer, a statement will be presented from the Commission on Missions, with reference to the Pilgrim Mem-

orial Fund and its application to the welfare of aged ministers in the denomination. It is hoped that this report may be accompanied by a brief address by either the Secretary or some other member of the Commission on Missions. This will be followed by an address by the Rev. Oscar E. Maurer, D.D., pastor of the Central Congregational Church, New Haven, Connecticut.

THE WOMAN'S HOME MISSIONARY FEDERATION

POINTS FOR EMPHASIS

We are so absorbed by the new situations and problems which have arisen as a result of our entrance into the war that we are prone to forget that the struggle for world democracy and the conquest of Christian missions should be carried on side by side.

There has never been a time when the call to followers of Christ has been more urgent to "lift high His royal banner. It **must not**, it **must not** suffer loss!"

War is never constructive. The mighty sacrifices and sufferings—all these superb efforts—can only tear down barriers, and thrust aside evil forces, thus making the road clear for the progress of democracy and Christian civilization. Every Christian woman should "do her bit," not alone to help make the world safe for democracy; but also to make democracy safe for the world.

Now that vacations are over, and women's societies are holding regular meetings again; it is well to remember that no more patriotic service can be rendered than this work for Home Missions. In mobilizing forces for the fall campaign are you enlisting new recruits and calling to the colors those who have fallen out of the ranks temporarily? What of those members who for good and sufficient reasons are unable to enjoy the delightful programs prepared for the monthly meetings? Must they be forgotten altogether? Watch for the article on the Home League to be published in these pages for November.

Are you planning for a Mission Study Class? The new Study Books are "Missionary Milestones" for Seniors and "Bearers of the Torch" for Juniors. Fascinating helps are furnished for teachers, and "Congregational Milestones" will prove a valuable addition to the denominational library.

A Reading Contest

suggested by the Secretary of Literature of the Maine Union.

Congregationalism has always stood for education, and for missions. It is the missionary teacher who is the chief factor in the betterment of the people whom she serves. The story of these consecrated and patriotic workers in our Homeland is most thrilling and most enlightening. It is a story which all should know.

In order to further a more systematic use of our home missionary books, it is suggested that Reading Contests be organized under the supervision of the Secretary of Literature in each State.

Our Union proposes that every auxiliary be urged to enter the Contest. All of the auxiliaries reporting fifty per cent. of its members having read last year's book—"Old Spain in New America," and this year's book—"Missionary Milestones"—are to receive honorable mention. The auxiliary reporting the highest per cent will receive first honor. Credit will be given all for the supplementary reading.

Will not your auxiliary enter the Contest?

HOME MISSION WEEK

November 18-25, 1917

TOPIC

America for Humanity—A Challenge for Service

Congregational Women are urged during the days of this week

To give themselves in prayer and thought for
the *spiritual* needs of our Country.

To realize more deeply individual responsibility
as Christians for Service through
Home Missions.

It is suggested that the women of the churches could use their combined influence in their respective towns to bring about special patriotic celebration during Home Mission Week which should have a Christian significance. It would be well to have at least, one service which will be deeply spiritual with the thought of humiliation, penitence, prayer for guidance in meeting the tremendous national problems facing us in 1917-18.

And let us not forget to "live more nearly as we pray," apropos of race riots and labor troubles in various sections of our Country.

DAY OF PRAYER PROGRAM.

A devotional service prepared for Women's Societies or for Interdenominational use on the Day of Prayer for Home Missions to be observed Thursday of Home Missions Week, November 22, 1917. Price 65 cents per hundred.

This program can also be used for the mid-week service, and the monthly meeting of the missionary society.

Order all of the above mentioned material from the Federation Office, 289 Fourth Ave., New York.

Congregational Milestones. A brief illuminating history of our national Homeland Societies. Price 15c.

Calendar and Year-book for 1918. One of these prayer calendars, containing devotional material and information about our home missionaries and their work should hang beside every Congregational woman's desk. Price 25c.

Cut-outs for Juniors to be used with "Bearers of the Torch"—10c.

A new Home Missionary Pageant, by Miss Cornelia F. Bedell—15c.

TOPIC FOR NOVEMBER, 1917

MILESTONES OF THE AMERICAN MISSIONARY ASSOCIATION.

By Mrs. F. W. Wilcox.

Hymn—O Lord, Our God, Thy mighty hand (tune, Materna) van Dyke.

Scripture—Psalm 107, Responsively. omit vss. 17-19: 23-32.

Prayers—Pages 75 & 80 Federation Year Book '17.

Hymn—Look from thy sphere of endless day.

Bible—Reports, announcements, etc

Hymn—Saviour, Thy dying love.

Program—



Hymn—O beautiful for spacious skies.

Pilgrim Benediction—in unison:

Let Thy work appear unto Thy servants,
And Thy glory upon their children
And let the favor of the Lord our God be
upon us;
And establish Thou the work of Thy
hands upon us;
Yea the work of our hands establish Thou
it.

—Psalm 90:16, 17.

Missionary Milestones of the A. M. A. Miss D. E. Emerson.

Further helps—A. M. A. leaflets, free.

Pilgrim Deeds and Duties, 25c.

Congregational Milestones, 15c.

Federation Year-book—1917, 15c.

A set of twenty questions with two minutes answers as well as other helps may be obtained from the Bureau of Woman's Work, Room 825, 287 Fourth Avenue, New York.

ACKNOWLEDGMENTS OF RECEIPTS

The Congregational Home Missionary Society

Charles H. Baker, Treasurer - 287 Fourth Avenue, New York, N. Y.

June, 1917

(Continued from September number)

TENNESSEE—\$27.22.

Chattanooga: Pilgrim S. S., 27.22.

TEXAS—\$147.26.

Amarillo: Ch. & S. S., 5. Dallas: Central, 50. Hereford: C. E. S., 2. San Antonio: First, 11. Spring Lake: 8. Texas: H. M. Committee, 71.26.

VERMONT—\$106.82.

Vermont: Domestic Missionary Society; John T. Ritchie, Treas., 65.67. Castleton: 7.

Charlotte: 20. East Corinth: 10. East Theford: First, 4.15.

WASHINGTON—\$523.23.

Washington Congregational Conference; R. C. McAllaster, Treas., 473.23. Ritzville: German Brethren Conference, 50.

WISCONSIN—\$189.31.

Wisconsin Congregational Association; L. L. Olds, Treas., 189.31.

July, 1917

ALABAMA—\$3.00.

Anniston: First S. S., 3.

ALASKA—\$10.00.

Valdez: 10.

ARIZONA—\$510.00.

Prescott: First 10. Individual: 500.

CALIFORNIA (NORTHERN)—\$13.00.

Dinuba: First Germ., 3. Berkeley: First (Indiv.), 10.

CALIFORNIA (SOUTHERN)—\$364.99.

Southern California Cong'l Conference; Fred M. Wilcox, Treas., 308.99. La Mesa: Central, 31. Pasadena: First (Indiv.) 25.

COLORADO—\$287.35.

[Pueblo: Minnequa, 13.

W. H. M. U.: By Mrs. J. A. Robertson, Treas., 274.35. Arickaree: 2. Colorado City: First, 2. Cope: 2. Colorado Springs: 30. Denver: First, 39.75; Second, 20; Third, 3; 4th Ave., 20; Ohio, 12.50; Plymouth, 42.10; Berkeley S. S., 2. Fountain: 8.50. Hayden: 15. Greely: 53. Grand Junction: 3.50. Pueblo: First, 13. Silverton: 3. Steamboat Springs: 2.50. Yampa: 1.50.

CONNECTICUT—\$1,000.06.

Missionary Society of Conn.; Wm. F. English, Treas., 120.86. Bridgeport: United, 218.97. Gilead: 14.50. Madison: First, 15. Milford: Plymouth, 14. New Canaan: 46.80. New Haven: Ch. of the Redeemer, 82.18. Sharon: First, 4.11. Woodbridge: 13.50. Individual: 30.

W. H. M. U.; Mrs. H. DeW. Williams, Treas., 440.14. New Haven: United L. A., 22. Woodberry: First V. G., 15. Stafford Springs: W. M. S., 5. Newton: L. M. S., 18. Hartford: South W. S., 25; Windsor Ave. S. S., 5. So. Glastonbury: L. M. S., 5. Hartford: Fourth D. of the Cov., 2. Berlin: W. A. S., 25. Watertown: 20. Andover: Aux., 5. Braintree: L. M. S., 20. Woodstock: Aux., 5. New Britain: W. H. M. S., First, 45. Interest from Trust Funds: 223.14.

CORRECTION.—\$10 reported as received in May by W. H. M. U. from Norwich, Park Church, should be \$5.

DISTRICT OF COLUMBIA—\$68.12.

Washington: Community, 15; Ingram Mem., 30.20; S. S., 22.92.

FLORIDA—\$20.50.

W. H. M. U.; Mrs. W. J. Drew, Treas., 20.50. Interlachen: Aux., 3. Daytona: C. R., 2.50. Tavares: C. R., 10. W. Tampa: C. E., 5.

GEORGIA—\$30.29.

Atlanta: Central, 20.11. Barnesville: Fredonia, 10.18.

IDAHO—\$49.00.

American Falls: Ger. Con., 10. Boise: 34. Council: 5.

ILLINOIS—\$275.87.

Cong'l Conference of Ill.; John W. Iliff, Treas., 262.87. Individual: 8.

W. H. M. U.; Mrs. Wm. Fitch, Treas. La Grange: W. S., 5.

INDIANA—\$282.16.

Dunkirk: Plymouth, 19.60. Fort Wayne: Plymouth, 100. Indianapolis: Brightwood, 15; First, 12.26; Union, 5.40. Kokomo: 56.50. Marion: Temple, 13.40. Terre Haute: First, 60.

IOWA—\$209.75.

Congregational Conference of Iowa; S. J. Pooley, Treas., 178.75. Marshalltown: C. E., 5. Individuals: 26.

LOUISIANA—\$12.20.

Elton: 6.10. Eros: Equality, 3.50. Monroe: Drew, 2.60.

MAINE—\$37.46.

Congregational Conference and Missionary Society of Maine; Chas. Harbutt, Supt., 37.46.

MASSACHUSETTS—\$3,153.50.

Mass. Home Missionary Society; John J. Walker, Treas., 382.68. Andover: South S. S., 10. Auburndale: 150. Boston: Phillips, 15. Bridgewater: Scotland, 1.30. Brockton: First Parish, 35. Brookline: Leyden, 26. Dorchester: Second, 65.82. Florence: 11. Holyoke: First, 141.79. Lawrence: South, 6.58; United, 34.80. Longmeadow: First Church of Christ, 35. Lynn: Central, 11.10. Mansfield: Orthodox Ch. & S. S., 26.60. Medford: Mystic,

23.34. **Millis:** 14.80. **Milton:** First Evan, 11.43. **Newton:** First, 25; Centre, 335.26. **Northampton:** First, 60.46. **Peabody:** South, 58.08. **Pittsfield:** First Ch. of Christ, 400. **Quincy:** Bethany, 20.96. **Reading:** First, 94.20. **Salem:** South, 6.63. **Taunton:** Winslow, 20. **Townsend:** 8.07. **Wellesley Hills:** First, 188. **West Boylston:** First, 20. **West Medway:** Second, 12.83. **Worcester:** Central, 150; Piedmont, 143; Pilgrim, 82.19; Union, 25.70. **Individuals:** 15.

W. H. M. A. of Mass. & R. I., 490.

MICHIGAN—\$157.39.

Michigan Congregational Conference; L. P. Haight, Treas., 157.39.

MINNESOTA—\$65.77.

Congregational Conference of Minn.; J. M. McBride, Treas., 65.77.

MONTANA—\$20.20.

Crow Rock: S. S., 7. **Malta:** Ch. & S. S., 8. **Westmore:** 5.20.

NEBRASKA—\$56.72.

Nebraska Congregational Conference; S. I. Hanford, Treas., 56.72.

NEW HAMPSHIRE—\$169.51.

New Hampshire Home Missionary Society; Alvin B. Cross, Treas., 75.89. **Amherst:** 11.34. **Derry Village:** Central, 16.28; S. S., 5; C. E., 5. **Manchester:** So. Main St., 35. **Individuals:** 21.

NEW JERSEY—\$241.00.

Montclair: Watchung Ave., 61. **Orange:** Highland Ave., 80. **Individual:** 100.

NEW YORK—\$346.40.

N. Y. Congregational Conference; Chas. W. Shelton, Treas., 147. **Brier Hill:** Young Memorial, 5. **Brooklyn:** Ch. of Evangel S. S., 5; Lewis Ave., 56; Parkville, 40c. **Buffalo:** Fitch Memorial, 26. **Moravia:** 88. **Mount Vernon:** The Heights Ch., 30. **New York City:** Forest Ave, W. A., 10. **Steuben:** 4. **Syracuse:** Geddes, 10. **Individual:** 15.

NORTH CAROLINA—\$58.27.

Ashboro: 2. **Banford:** 11c. **Broadway:** 33c. **Burlington:** 48c. **Candor:** 8c. **Carters Mills:** 46c. **Cedar Cliff:** 80c. **Charlotte:** 4.56. **Concord:** 41c. **Dry Creek:** 1.20. **Dudley:** 4. **Exway:** 8c. **Fayetteville:** 80c. **Greensboro:** 2. **Haw Branch:** 60c. **Haw River:** 56c. **Haywood:** 6. **Highpoint:** 1.28. **King's Mountain:** 2.80. **Lilesville:** 1.44. **Lockville:** 3.60. **Lowell:** 60c. **Malee:** 16c. **Mt. Gilעד:** 82c. **Nass:** 8c. **North Carolina Churches:** 67c. **Pekin:** 1.20. **Pittsboro:** 12c. **Raleigh:** 8. **Salem:** 54c. **Sedalia:** 88c. **Snow Hill:** 1.60. **Strieby:** 1.58. **Tempting:** 75c. **Troy:** 5.36. **Union Grove:** 24c. **Wadsworth:** 80c. **Wilmington:** 40c. **Winnsboro:** 88c.

NORTH DAKOTA—\$137.00.

Beach: 5; S. S., 1.40. **Beulah:** 2.80. **Cot-**

tonwood Lake: 1.13. **Deerling:** 6.23. **Drake:** 2.07. **Epworth:** 1. **Flasher:** 2.50. **Harvey:** 1.73. **Marmon:** 2.04. **Tolna:** 7. **Trotters:** 4.50. **Willis:** 35.

W. H. M. U.; Mrs. M. M. White, Treas., 64.60. **Oberon:** 5. **Barrie:** 10. **Michigan:** 10. **Fargo:** First, 25. **Wahpeton:** 5; S. S., 9.60.

OHIO—\$433.61.

Cong'l Conference of Ohio; J. G. Fraser, Treas., 423.61. **Tallmadge:** (Indiv.), 5. **Individual:** 5.

OKLAHOMA—\$100.00.

Weatherford: Zion Ger., 100.

OREGON—\$252.91.

Cedar Mills: Ger., 3.50. **Condon:** 5.50. **Corvallis:** First, 2. **Forest Grove:** 23.10. **Freewater:** Federated S. S., 2. **Monitor S. S.;** 2. **Portland:** Nor. Danish, 6.10; University Park, 8.

W. H. M. U.; Mrs. L. J. Murdock, Treas., 200.71. **Portland:** First W. M. S., 37; Sunnyside, 30; W. M. S., 4; Laurelwood W. M. S., 5; Highland W. M. S., 2; Cradle Roll; 1.96. **Hillsboro:** W. M. S., 5. **Gaston:** 10. **Forest Grove:** 20. **Salem:** 68. **Oregon City:** 2.50. **Eugene:** 10. **Ione:** 5.25.

PENNSYLVANIA—\$119.50.

Braddock: First, 15. **Kane:** First, 23.50. **Philadelphia:** Central, 75. **Slatington:** 6.

RHODE ISLAND—\$159.15.

Pawtucket: 50. **Peace Dale:** 100. **Providence:** Free Evang., 9.15.

SOUTH DAKOTA—\$97.30.

Aberdeen: 12.33. **Cedar:** 6.75. **Cresbard:** S. S., 3.67. **Milbank:** S. S., 11.25. **Murdo:** 1.60. **Nisland:** 2.65. **Pasque:** 6.66. **Pleasant Valley:** 10.57. **Rapid City:** 9.90. **Spearfish:** 31.92.

TEXAS—\$71.26.

Texas H. H. Committee: 71.26.

VERMONT—\$185.58.

Brattleboro: Centre, 75. **Grafton:** Jr. C. E. S., 5. **Holland:** 3.56. **North Bennington:** 15.10. **Rupert:** 7. **Springfield:** First, 79.92.

WASHINGTON—\$1.00.

Individual: 1.

WISCONSIN—\$131.84.

Wisconsin Cong'l Association; L. L. Olds, Treas., 131.84.

WYOMING—\$8.40.

Cheyenne: First, W. H. S. & F. M. S., 8.40.

Summary.

Contributions per preceding statements	
Legacies	\$27,802.84
Interest and Dividends	23,707.54
Publications	14,330.22
	48.48
	<hr/> \$65,889.08

The American Missionary Association

Irving C. Gaylord, Treasurer - 287 Fourth Avenue, New York, N. Y.

Receipts for August, 1917

The Daniel Hand Educational Fund for Colored People

Income for August from Investments	\$ 8,096.99
Previously acknowledged	56,151.34

\$64,248.33

Current Receipts

EASTERN DISTRICT.

MAINE—\$191.72.

Brownville: Ch., 3. **Farmington:** "A

Friend: 2. **Gorham:** Ch., 24; "A Friend," for Talladega College, 25. **Hallowell:** Old South Ch., 3.15. **Hampden:** Ch., 3.22. **New Castle:** Second Ch., 7. **North Anson:** Ch.,

2.50. **South Paris:** First Ch., 10. **West Newfield:** Ch., 5. **Woodfords:** Ch., 28.13; S. S., 1.96. **York:** A. L. D., for S. A., Talladega College, 3.

Woman's Home Missionary Union of Maine. Mrs. C. E. Leach, Treasurer. **Belfast:** First Ch. W. M. S., 4. **Machias:** 21.60. **Portland:** Woodfords, 27.64. **Bucksport:** S. S., 10. **Westbrook:** 7.12. **Winslow:** 3.40. Total, \$73.76.

NEW HAMPSHIRE—\$384.85.

Atkinson: Ch., 22. **Chichester:** Ch., 12. **Concord:** First Ch., by Franklin D. Ayer, 5. **East Concord:** Ch., 3. **Meriden:** Ch., 8.50. **North Hampton:** Ch., 5. **Pike:** Ch., 1.75. **Portsmouth:** North Ch., 327.60.

VERMONT—\$133.64.

Barnet: Ch., 3. **Bellows Falls:** First Ch., 31.15; Rockingham Ch., 2. **Burlington:** W. B. H., 50. **Coventry:** Ch., 14. **Essex:** First Ch., 4. **Waitsfield:** Ch., 6. **Westminster:** West Ch., 8. **Wilmington:** Union Ch., 3.35. **Woodstock:** S. S., 12.14.

MASSACHUSETTS—\$1,245.59.

(Donations \$1,185.59, Legacy \$60.00)

Abington: First Ch., by R. P., 5. **Amherst:** Second Ch., 25. **Andover:** Free Ch., 19.50; Mrs. A. H. H., 1; Miss J. E. T., 1. **Ashburnham:** First Ch., 3.73. **Belcher-town:** Ch., 15. **Beverly:** S. E. T., for Talladega College, 25. **Boston:** G. E. B., for Talladega College, 10; Miss A. L. D., for Talladega College, 15; C. J. J., for Talladega College, 15; G. N., for Talladega College, 5; Mrs. H. J. P., for Talladega College, 25. **Brighton:** Ch., 21.44. **West Roxbury:** Bible School, 13.16. **Campello:** South Ch., 100. **Chicopee:** First Ch. & S. S., 15. **Chicopee Falls:** Second Ch., 15.96. **Clinton:** First Ch., 60. **Cohasset:** Ch., 2.80. **Dalton:** Miss C. L. C., 75; Hon. W. M. C., for Tougaloo College, 100. **Easthampton:** Payson Ch. L. A., bbl. goods for Wilmington, N. C. **Enfield:** Ch., 20. **Fall River:** A. H. B., for Talladega College, 12.50; C. L. B., for Talladega College, 12.50; Mrs. J. M. B., for Talladega College, 10; Mrs. H. M. M., for Talladega College, 50. **Falmouth:** First Ch., 24.72. **Greenfield:** Miss C. D., for Talladega College, 25. **Holden:** Ch., 11.90. **Ludlow:** First Ch., 15. **Marblehead:** Mrs. S. L. G., for Talladega College, 25. **Milford:** Ch., 76.08. **Mittineague:** Ch., 7.64. **Newtonville:** Central Ch. S. S., 10. **Northampton:** Mrs. M. H. W., bbl. goods for Wilmington, N. C. **North Leominster:** Ch. of Christ, 9.44. **Plymouth:** Ch., 4.25. **Rockport:** First Ch., 10.60. **South Deerfield:** Ch., 26.25. **South Natick:** John Eliot Ch., 3.90. **Springfield:** Mrs. J. A. A., for Talladega College, 25; Mrs. H. I. C. B., for Talladega College, 25. **Waltham:** Ch., 5. **Wellesley:** Ch., 11.70. **Westfield:** Miss L. G., 25. **Westhampton:** L. B. Soc., bbl. goods for Wilmington, N. C. **Williamsburg:** Ch., 25. **Winchendon:** North Ch., 22.57. **Winchester Center:** First Ch., 9. **Woburn:** First Ch., 50; North Ch., 13.95. **Worcester:** G. I. A., for Talladega College, 50; Mrs. E. T. W., bbl. goods for Wilmington, N. C.

Legacy

Enfield: Josiah B. Woods, by W. Woods Chandler, Trustee, 60.

RHODE ISLAND—\$35.93.

East Providence: United Ch., 2.10. **Kings-ton:** S. S., 3.83; "A Friend," for Kings Mountain, N. C., 10. **Providence:** Mrs. J. W. D., for Talladega College, 20.

CENTRAL DISTRICT

CONNECTICUT—\$4,319.26.

(Donations \$2,227.98, Legacies \$2,591.28)

Bristol: Judge E. P., for Tougaloo Col-

lege, 5. **Centerbrook:** Ch., 4. **Coventry:** Second Ch., 8. **Darien:** Ch., 13. **East Hart-ford:** Ch., 4. **Fairfield:** Ch., 106.79. **Goshen:** H. H. Club, for Wilmington, N. C., 10. **Groton:** "Member of First Ch." 10. **Hart-ford:** H. B., 5; W. B. C., 25; C. E. G., 10; C. E. R., for Tougaloo College, 10; A. A. W., for Talladega College, 25; A. F. D., for Talladega College, 3; W. J., for Talladega College, 10. **Harwinton:** Ch., 3.64. **Hock-anum:** Ch., for Talladega College, 7. **Ivory-ton:** Miss B. L. C., 25. **Manchester:** Ch., 114.70. **Meriden:** "First Ch., from W. H. C." 25; Mrs. J. B., 2; W. H. C., 5; C. N. F., 5; for Tougaloo College. **Middlefield:** Ch., 4.81. **Middletown:** First Ch. S. S. for Tal-ladega College, 19.68; Mrs. M. L. P., for Tougaloo College, 50; H. C. W., for Tougaloo College, 10; Mrs. W. B. H., for Tougaloo College, 5. **Middletown:** First Ch., 35; J. H. B., 25. **Milford:** Mrs. S. L. S., 10; C. W., 50, for Talladega College; A. B. C., for Talladega College, 25; F. M. C., for Talladega College, 10; H. L. H. C., for Talladega College, 12; Mrs. D. B. S., for Talladega College, 10. **New Britain:** Mrs. H. M. S., for Talladega College, 5; Mrs. E. P. S., 10; Mrs. J. B. T., 25, for Tougaloo College. **New Haven:** Centre Church, for Talladega Col-lege, 35; Plymouth Ch., 130; E. D. B., for Talladega College, 5; Mrs. K. R. B., for Talladega College, 5; R. S. W., 50. **Newington:** A. W. B., 10; J. M. B., 10. **New Lon-don:** "A Friend," 100. **New Milford:** First Ch., 67.16; Miss A. E. B., for Wilmington, N. C., 25; G. H. G., 1. **North Woodstock:** Ch., 6.95. **Norwich:** Second Ch., for Tougaloo College, 15; O. L. J., for Talladega College, 100. **Norwich Town:** Mrs. L. G. L., 50. **Old Saybrook:** Ch., 13.57. **Plants-ville:** Mrs. L. A. B., 5; C. P., for Wilming-ton, N. C., 10. **Rockville:** C. E. P., 10. **Somerville:** Ch., 11.15. **Southington:** First Ch., 34.98. **Stonington:** Second Ch., 26.70. **Talcottville:** C. D. T., for Talladega Col-lege, 50. **Terryville:** S. S., for Tougaloo College, 6. **Terryville:** "A Friend," 20. **Thomaston:** L. E. B., for Tougaloo College, 2; H. E. S., for Tougaloo College, 25. **Thompson:** H. R. L., 25; S. S., 3.03. **Tol-land:** Ch., 23. **Union:** Union Ch., 2. **Water-bury:** Miss A. E. K., for Talladega College, 25. **Watertown:** S. S., for Tougaloo Col-lege, 25. **Westchester:** Ch., 3.90. **West Hartford:** The First Ch. of Christ, 200. **Windham:** First Ch., 60. **Windsor:** G. H. C., 15. **Winsted:** Second Ch., 37.69; Mrs. C. W. G., 5; Mrs. S. G. W., 25. **Woodstock:** First Ch., 21.23; "A Friend in Connecti-cut," 15.

Woman's Congregational Home Mission-ary Union of Conn. Mrs. H. DeWitt Wil-iams, Treasurer. **Hartford:** "F. O. M.," for Piedmont College, Demorest, Ga., 75.

Legacies.

Berlin: Julia Hovey, by Nathaniel D. Miller, executor, (\$5,185.88—less. Inheri-tance Tax \$252.91) \$4,932.97. (Reserve Legacy \$3,288.64), \$1,644.33. **Glastonbury:** Alice M. Goodrich, 442.95. **Westport:** Thomas B. Hill, 12.00 (Reserve Legacy 8), 4.

NEW YORK—\$1,282.00.

Aquebogue: Ch., 4.34. **Brooklyn:** E. C., 10. **Buffalo:** Fitch Memorial Ch., 8.50. **Canandaigua:** Miss A. P. G., 25; Mrs. F. C. W., 5, for Talladega College; Dr. and Mrs. R. A. C., 25; W. J. Mac F., 2; F. H. H., 5; H. W. H., 6, for Tougaloo College; Dr. J. H. J., for Tougaloo College, 5. **Clifton:** Mrs. A. P., 10. **Corning:** Ch., 5. **Cortland:** A. M. W., 10. **Fairport:** A. M. L., 20. **Gaines:** Ch., 5.53. **Jamestown:** Mrs. T. S. H., 100; S. C. S., 10. **Java:** Ch., 5. **Keene Valley:** Ch., 13.74. **Little Falls:** D. H. B., 50. **Lock-port:** F. A. C., 5. **Mt. Vernon:** First Ch., 25; Mrs. F. M. B., 5. **Mt. Sinai:** Ch., 15.75.

New York: L. R. E., Jr., for Talladega College, 75; H. M. D., 15; L. C. H., 15; Prof. T. E. H., for Tougaloo College, 10; R. W. R., 10. **Niagara Falls:** First Ch., 20. **Norwich:** First Ch., 5.79. **Oulcut:** Ch., 2.08. **Port Leyden:** Ch., 3.63. **Poughkeepsie:** First Ch., 38; H. W. B., for Talladega College, 10; A. J. G., for Talladega College, 20. **Rochester:** Dr. R. C. H., for Talladega College, 5. **Roscoe:** Independent Ch., 5. **Syracuse:** F. H. S., for Talladega College, 25. **Warsaw:** "Friends," 10;—"A Friend," for Heating Plant, Douglass Hall, Cappahosic, Va., 500; "A Friend," 15.

Woman's Home Missionary Union of New York, Mrs. W. A. Kirkwood, Treasurer. W. H. M. U., 121.64.

NEW JERSEY—\$592.27.

East Orange: First Ch., 111.30. **Glen Ridge:** S. S., 20. **Montclair:** Miss C. S. H., for Tougaloo College, 50. **Newark:** First Cong. Jube Mem. Ch., 25. **Paterson:** Auburn Street Ch., 13. **Plainfield:** Ch., 122.97. **Upper Montclair:** Christian Union Ch., 150; Mrs. C. G. P., 100.

PENNSYLVANIA—\$46.00.

Kane: W. H. D., 20. **Lindsey:** Ch., 2. **Millroy:** White Memorial Ch., 22. **Philadelphia:** E. F. F., 2.

DISTRICT OF COLUMBIA—\$96.55.

Washington: First Ch., 96.55.

INTERIOR DISTRICT.

OHIO—\$1,240.10.

(Donations \$740.10, Legacy \$500.00)

Akron: First Ch., 10; West Ch., 23.15; Mrs. J. G. G., for Tougaloo College, 10; Mrs. J. A. U., for Talladega College, 20; A. H. N., for Tougaloo College, 100. **Brookfield:** Ch., 140; S. S., 2.10. **Canton:** Ch., 19. **Chagrin Falls:** Ch., 6. **Cleveland:** Euclid Ave. Ch., 50; Grace Ch., 5.25; Mizpah Ch., 9; C. W. C., for Talladega College, 5; Dr. E. A. D., 2; G. B. S., 25; for Talladega College, 5. **Columbus:** J. A. J., for Talladega College, 10. **Cuyahoga Falls:** Ch., 7. **Dover Center:** S. S., for Ft. Berthold, N. Dak., 10. **Elvria:** First Ch., 30.85; Miss F. H. G., for Talladega College, 1; F. A. S., for Talladega College, 20. **Kirtland:** Ch., 1.60. **Lenox:** Ch., 3.12. **Little Muskingum:** Ch., 3.75. **Mt. Vernon:** Ch., 20. **Madison:** Ch., 14.10. **Newton Falls:** Ch., 4.25. **North Ridgeville:** Ch., 2.55. **Oberlin:** Second Ch., 32.47; T. H., for Tougaloo College, 50. **Painesville:** First Ch., 46.73. **Rock Creek:** Ch., 4.15. **Shaker Heights:** Plymouth Ch., 12. **Twinsburg:** Ch., 5.60; S. S., 2.60; C. E. Soc., 2.25. **Toledo:** Washington Street Ch., 14.47; J. A. B., 10; J. H. B., 10, for Tougaloo College. **West Park:** Ch., 8.65. **Youngstown:** Plymouth Ch., 23.

Woman's Home Missionary Union of Ohio, Mrs. F. E. Walters, Treasurer. **Akron:** S. S., 17. **Berlin Heights:** W. S., 1.36. **Brookfield:** Ch., 42c; S. S., 63c. **Burton:** W. S., 1.05. **Chillicothe:** C. E., 42c. **Cleveland:** Grace M. S., 1.99; Hough Ave. S. S., 4.41. **Columbus:** Grand View W. S., 1.47; Plymouth L. S., 3.67. **East Cleveland:** Calvary L. A., 89c. **Fairport:** Ch., 94c. **Jefferson:** W. S., 2.50; S. S., 50c. **Kent:** First W. S., 9.76; Jr. C. E., 1.05. **Lakewood:** L. G., 1.57; S. S., 1.05. **Lima:** M. S., 2.20. **Lorain:** First S. S., 5.25. **Marietta:** First W. M. S., 8.34. **Marysville:** M. S., 1.05. **Medina:** M. S., 4.51. **Newark:** Plymouth W. A., 1.57. **New London:** W. A., 52c. **Newton Falls:** W. M. S., 1.68. **North Ridgeville:** W. S., 2.10. **Painesville:** W. A., 5.77. **Ravenna:** W. S., 1.68. **Rock Creek:** C. Y., 78c. **Sandusky:** W. L., 2.73; S. S., 73c; C. E., 25c. **Sullivan:** M. S., 1.94. **Toledo:** Park W. A., 21c; Plymouth L. M. S., 1.36. **Twinsburg:** W. S., 1.57. **Wellington:** W. A., 3.15. **West**

Williamsfield: W. S., 1.89. **Youngstown:** Plymouth S. S., 2.10. Total, \$102.06.

Legacy

Kinsman: Addie McGranahan, 500.

INDIANA—\$1.00.

Whiting: Plymouth Ch., 1.

MICHIGAN—\$391.90.

Calumet: S. S., for Theo. S. A., Talladega College, 18.75. **Detroit:** J. P. C., for Tougaloo College, 10; C. J. C., 25; J. H., 25; E. S. S., 5; Dr. A. L. T., 25, for Tougaloo College; F. A. H., for Tougaloo College, 20. **Eden:** Ch., 85c. **Lausling:** Pilgrim Ch., 12. **Olivet:** Ch., 4. **Redridge:** Ch., 2.40. **Three Oaks:** Ch., 10. **Traverse City:** First Ch., 9.45. **Romeo:** Ch., 3.25. **Wheatland:** Ch., 15.20.

Woman's Home Missionary Union of Michigan, Mrs. C. O. Davis, Treasurer. **Clinton:** 8. **Detroit:** First, 32.50. **Grand Rapids:** Mem., 3.25. **Laura Moore:** 59.75. **Muskegon:** First, 25. **Olivet:** 10. **Owosso:** Young Women's Miss. Soc., for Grand View, 12.50. **Wayne:** 5. **W. H. M. U. of Mich.,** for salary, West Tampa, Fla., 50. Total, \$206.

WESTERN DISTRICT.

ILLINOIS—\$4,157.87.

(Donations \$657.87, Legacy \$3,500.00)

Brimfield: S. S., 20. **Chandlerville:** Ch., 23.45. **Chicago:** Crawford: S. S., 5; Pilgrim, Mayflower Ch., 1; S. S., 2. **Dana:** Mrs. P. for Rio Grande Industrial School, 3. **DeKalb:** First Ch., 7.20. **Downers Grove:** Ch., 26. **Evanston:** E. K. W., for well at Santee, Neb., 100; E. O. H., for Kings Mountain, N. C., 5. **Geneseo:** Ch., 18.21. **Grayland:** S. S., for work at Fort Berthold, N. Dak., 5. **Mendon:** Ch., 18.85. **Moline:** H. W. C., 5; E. C. H., 10, for Tougaloo College. **Morgan Park:** Ch., 7.50. **Oak Park:** First S. S., 30; C. S. P., for well at Santee, Neb., 25. **Ottawa:** A. C. B., 5; Mrs. M. M. B., for Tougaloo College, 5; Mrs. C. P. T., for Tougaloo College, 10. **Pana:** S. S., 1. **Plainfield:** Ch., 5. **Roseville:** Ch., 5.75. **Sandwich:** Ch., 20. **Shabbona:** Ch., 8. **Sheffield:** C. W. B., for Tougaloo College, 25. **Sycamore:** First Ch., 40. **Wilmette:** First Ch., 31.58; C. E. Soc., 5.39.

Woman's Home Missionary Union of Illinois, Mrs. W. M. Fitch, Treasurer. **Anawan:** W. S., 3. **Chicago:** Bethlehem W. S., 6; Waveland Ave. W. S., 5. **Dallas City:** W. S., 2. **Elgin:** First W. S., 15. **Geneseo:** W. S., 3. **Jacksonville:** W. S., 10. **Kewanee:** W. S., 2. **Loda:** W. S., 3. **Millburn:** W. S., 50 (30 of which for Grand View, 10, for Lincoln Normal School, and 10 for Porto Rico). **Moline:** First W. S., 6. **Mound City:** W. S., 2. **Oak Park:** First W. S., 56. **Plainfield:** W. S., 5. **Rantoul:** W. S., 1.50. **St. Charles:** W. S., 4. **Shabbona:** W. S., 1. **Sycamore:** W. S., 3. **Wayne:** W. S., 2. **Western Springs:** S. S., 4.44. Total, \$183.94.

Legacy.

Galesburg: Mary Davis McKnight, 3,500.00.

IOWA—\$430.13.

Anamosa: Ch., 19.29. **Atlantic:** Ch., 24.20. **Avoca:** First Ch., 4.70. **Britt:** First Ch., 3.18. **Cedar Falls:** Ch., 18. **Charles City:** Ch., 90. **Davenport:** Edwards Ch., 13.62. **Des Moines:** Greenwood Ch., 8.60; Miss A. D. M., 25; S. A. M., 25; J. G. O., 25, for Tougaloo College. **Glenwood:** Ch., 10.50. **Grinnell:** First Ch., for well at Santee, Neb., 10. **Humboldt:** Ch., 18.30. **Jewell:** Ch., 6.50. **McGregor:** Ch., 6. **Monona:** Ch., 5. **Monticello:** Ch., 5. **Muscatine:** First Ch., 8.74. **New Hampton:** First Ch., 2. **Oskaloosa:** Ch., 1. **Red Oak:** Ch., 4.75; W. M. S., 3.50. **Rockford:** Ch., 5. **Salem:** W.

M. S., for Santee Well, 5. **Shell Rock:** Ch., 60c. **Tabor:** C. E. Soc., 5.65. **Union:** Ch., 5. **Webster City:** Ch., 17.50. **Winthrop:** S. S., 52c.

Woman's Home Missionary Union of Iowa, through Cong'l Conference of Iowa. **Algona:** W. M. S., 1.80. **Cedar Rapids:** First S. S., 7.50; C. E., 3.75; Phil. Soc., 3.75. **Clinton:** W. M. S., 2.30. **Cromwell:** W. M. S., for Beach Institute, 8.70. **Des Moines:** Plymouth, 4.50. **Dubuque:** First, 7.95. **Le Mars:** 5. Miles; C. E., 80c. **Newell:** 2.15. **Oskaloosa:** 25c. **Sioux Rapids:** 2. **Spencer:** 73c. **Waterloo:** First, 1.80. Total, \$52.98.

WISCONSIN—\$78.27.

Janesville: Ch., 8.72. **New Richmond:** Ch., 13.25. **Weblake:** Ch., 3. **Williams Bay:** Ch., 7.

Woman's Home Missionary Union of Wisconsin, Miss Hary L. McCutchan, Treasurer. **Ashland:** 1.75. **Milwaukee:** Plymouth, 9. **Rhineland:** 1.80. **Waukesha:** 8. **Whitewater:** 15.75. **Delavan:** 10. Total \$46.30.

Total for Wisconsin, \$79.78, less amount refunded to Viola Lake S. S., 1.51. Total 78.27.

MINNESOTA—\$391.01.

(Donations \$266.01, Legacy \$125.00)

Akeley: Ch., 18c. **Austin:** Ch., 3.98. **Bagley:** Ch., 35c. **Big Lake:** Ch., 1.23. **Cannon Falls:** First Ch., 57c. **Comfrey:** Ch., 70c. **Detroit:** Ch., 25c. **Duluth:** Pilgrim Ch., 14.75. **Fairmont:** Ch., 3.06. **Glencoe:** Ch., 5. **Granada:** W. S., for Fort Berthold, No. Dak., 5. **Hutchinson:** Ch., 2.86. **Lake City:** First Ch., 1.04. **Medford:** Ch., 1.19. **Minneapolis:** Fifth Ave. Ch., 5.75; First Ch., 5; Fremont Ave. Ch., 7.50; Forest Heights S. S., 2.50; Minnehaha Ch., 25c; Park Ave. Ch., 4.62; Pilgrim Ch., 2.74; Plymouth Ch., 48.80; R. H. C., for well at Santee, Neb., 25; Rev. and Mrs. J. E. P., for Ft. Berthold, No. Dak., 10.49. **Ortonville:** Ch., 92c. **Owatonna:** Ch., 8.77. **Pinewood:** Ch., 25c. **Ruffy Brook:** Ch., 15c. **St. Paul:** University Ave. Ch., 1.03. **Sherburn:** Ch., 3.75. **Silver Lake:** Ch., 4.53. **Tintah:** Ch., 15c. **Wazata:** Ch., 90c.

Woman's Home Missionary Union of Minnesota, Mrs. A. E. Fancher, Treasurer. **Alexandria:** W. M. S., 1.32; S. S., 76c. **Anoka:** W. M. S., 85c. **Appleton:** Ladies' Social Circle, 51c. **Clarissa:** 50c. **Dexter:** 65c. **Fairbault:** 1.53. **Fairmont:** 3.20. **Glyndon:** 25c. **Grand Marais:** 45c. **Groveland:** 1.28. **Hasty:** 68c. **Hawley:** 25c. **Mankato:** First, 25c. **Minneapolis:** Fifth Ave. 1.66; Forest Heights, 7.27; Linden Hills, 1.91; Lowry Hills, 5.48; Lynnhurst, 1.08; Pilgrim, 1.98; Plymouth, 20.30; Vine, 29c. **Moorhead:** W. M. S., 68c; S. S., 1.36. **Morristown:** 51c. **New Brighton:** 25c. **New Richland:** 85c. **Northfield:** 10.71. **Ogema:** 25c. **Pelican Rapids:** 3.57. **St. Paul:** Olivet, 5.10; People's German, 1.55; Pacific, 35c; University Ave., 55c; Plymouth, 6.25; St. Anthony Park S. S., 1.02. **Sauk Rapids:** 77c. **Spring Valley:** 25c. **Stewartville:** S. S., 1.60. **Waseca:** W. M. S., for Fort Berthold, No. Dak., 2.25. **Waterville:** 65c. **Winona:** 1.28. Total, \$92.75.

Legacy

Northfield: James W. Strong, by Harlan W. Page, Executor, 125.

MISSOURI—\$111.82.

Carthage: Ch., 4.82. **Kansas City:** J. F. D., 25; A. F. H., 5; O. J. H., 10; W. F. I., 25; L. L., 10; A. J., 10, for Tougaloog College. **Springfield:** First Ch., C. E. Soc., for painting Luella Hall Memorial Room at Grand View, Tenn., 10. **St. Joseph:** First Ch., 12.

KANSAS—\$41.84.

East Indianola: Community Ch., 1. **Hia-watha:** First Ch., 10. **Humboldt:** "A Friend," 5. **Lawrence:** Plymouth Ch., 20.84. **Wichita:** Miss M. D., for Dorchester Acad., 5.

NEBRASKA—\$50.15.

Franklin: Ch., 12.10. **Havelock:** Ch., 2.50. **Scottsbluff:** Immanuel First German Ch., 5. **Springfield:** Ch., 1.50. **Trenton:** W. M. Soc., 5. **Weeping Water:** Ch., 24.05 (\$4.05 of which for well at Santee, Neb.)

NORTH DAKOTA—\$6.00.

Gwinner: Ch., 2.

Woman's Home Missionary Union of North Dakota, Mrs. M. M. White, Treasurer. **Dwight:** 4.

SOUTH DAKOTA—\$40.08.

Woman's Home Missionary Union of South Dakota, Mrs. Rollin B. Holden, Treasurer. **Academy:** 1.22. **Alcester:** S. S., 2.25; W. S., 77c. **Armour:** 1.38. **Athol:** 50c. **Bon Homme:** (Tabor), 60c. **Belle Fourche:** 87c. **Bone Steel:** 36c. **Brentford:** Ch., 36c. **Centerville:** 54c. **Clark:** 83c. **Deadwood:** 45c. **Erwin:** 30c. **Elk Point:** 43c. **Gothland:** 60c. **Huron:** 2.10. **Lake Preston:** 60c. **Loomis:** 85c. **Mitchell:** 4.32. **Milbank:** 1.26. **Mission Hill:** 1.38. **Newell:** 1.07. **Myron:** 80c. **Oldham:** 18c. **Oahe:** 48c. **Rapid City:** 1.29. **Ree Heights:** 1.12. **Sioux Falls:** 3.42. **Springfield:** 2.09. **Santee:** 1.40. **Valley Springs:** 1.56. **Watertown:** 2.30. **Yankton:** 2.40. Total \$40.08.

NEW MEXICO—\$2.00.

San Rafael: I. S. P., for Rio Grande Industrial School, 2.

COLORADO—\$7.40.

Montrose: Ch., 6. **Pueblo:** Pilgrim Ch., 1.40.

OKLAHOMA—\$18.85.

Anadarko: St. Peter's Ch., for Tillotson College, 1.05. **Hillsdale:** Ch., 1.60. **Jennings:** Ch., 3.20. **Kingfisher:** Ch., 3. **Medford:** Ch., 1.30. **Oklahoma City:** Pilgrim Ch., 4.50. **Rusk:** Ch., for Tillotson College, 3. **Shady Grove:** Mission, for Tillotson College, 1.20.

PACIFIC DISTRICT.

CALIFORNIA (Northern)—\$393.46.

Berkeley: First Ch., 56.10; Park Ch., 6.29. **Bowles:** Ch., 1.23. **Ceres:** Ch., 1.14; S. S., 3.99. **Grass Valley:** Ch., 2.22. **Lodi:** Ebenezer, S. S., 82c. **Martinez:** Ch., 4. **Oakland:** First Ch., 92.49; Pilgrim Ch., 5.23. **Porterville:** Ch., 1.10. **Redwood City:** Ch., 13.75. **San Francisco:** First Ch., 33. **Saratoga:** Ch., 11.61; S. S., 4.38. **Tipton:** Ch., 30c.

Woman's Home Missionary Union of Northern California, Mrs. O. W. Lucas, Treasurer. **Angels Camp:** 33c. **Alturas:** 1.05. **Antioch:** 63c. **Berkeley:** Bethany, 27c; North, 8.61; Park, 1.05. **Bowles:** 23c. **Ceres:** 42c. **Guerneville:** 24c. **Grass Valley:** 84c. **Kenwood:** 84c. **Little Shasta:** 52c. **Lodi:** First, 4. **Loomis:** 68c. **Martinez:** 75c. **Niles:** 90c. **Oakland:** First, 32.63; Calvary, (Fourth), 2.10; Myrtle St., 1.57; Pilgrim, 10.75; Plymouth, 19.43. **Pacific Grove:** 2.40. **Palo Alto:** 8.13. **Petaluma:** 6.04. **Rio Vista:** 2.52. **San Francisco:** First, 6.80; Ocean View, 63c; Richmond, 1.57. **Santa Cruz:** 7.87. **Santa Rosa:** 93c. **Sonoma:** 2.10. **Soquel:** 62c. **Stockton:** 7.35. **Suisun:** 1.57. **Sunnyvale:** 85c. **San Mateo:** 1.57. **San Jose:** 10.50. **Tulare:** 3.15. **Saratoga:** 2.50. **Woodside:** 87c. Total, \$155.81.

CALIFORNIA (Southern)—\$1,812.15.

(Donations 578.82, Legacies 1,233.33)

Long Beach: W. J. B., for Kings Moun-

tain, N. C., 10. **Los Angeles:** First Ch., 190; Vernon Ch., 5.50; E. C. F., for Santee, Neb., 10. **Pasadena:** First Ch., 112.50; Lake Ave. Ch., 3.50; Pilgrim Ch., 3.50. **Riverside:** Ch., 15. **San Diego:** First Ch., 53.40. **Santa Ana:** Ch., 35.87. **Santa Barbara:** Ch., 4.55. **Whittier:** Ch., 50; also for Japanese Mission Kindergarten, 75;—Mrs. S. L. S., for Cal. Oriental Missions, 10.

Legacies

Escondido: Joseph A. Bent, 233.33. **Redlands:** Charles M. Baxter, 1,000.

ORFEGO:—\$29.40.

Eugene: Ch., 5. **Forest Grove:** Hillside Ch., 13. **Hillsboro:** Ch., 2.50. **Portland:** First, German, C. E., 7.50. **Smyrna:** Ch., 1.40.

WASHINGTON:—\$45.08.

Dennison: Ch., 47c. **Deer Park:** Ch., 5.25. **Elk:** Ch., 86c. **Spokane:** Corbin Park, W. H. M. Soc., for Tougaloo College, 5; Mr. & Mrs. F. C. A., for Santee Well, 5. **Sylvan:** Ch., W. H. M. S., for Tougaloo College, 2.50. **Tacoma:** First Ch. W. H. M. Soc., for Tougaloo College, 28.

THE SOUTH, ETC.

NORTH CAROLINA:—\$6.23.

Bricks: S. S., 1.48. **Troy:** S. S. Convention of Middle Dist. of Cong'l Churches, 2.50. **Whitakers:** Mrs. W. W., for Electric Lights at Joseph K. Brick School, 2.25.

GEORGIA:—\$25.00.

Woman's Home Missionary Society of Georgia, Florida Tompkins, Treasurer, 25.

ALABAMA:—\$7.20.

Gadsden: Ch., 2. **Montgomery:** First Ch., 5.20.

LOUISIANA:—\$5.00.

New Orleans: Howard Ch., 4; Pilgrim Miss. Ch., 1.

TEXAS:—\$64.00.

Houston: Pilgrim Ch., 55; Church's of Texas, 9.

FOREIGN

CHINA—

Pekin: C. Z., for Furnishing Room at Grand View, Tenn., 25.

From Congregational Education Society, Boston, Mass., for South West Missions, \$1,000.

Summary of Receipts for August, 1917.

Donations	\$ 10,197.63
From Cong'l Education Society.	1,000.00
Legacies	7,509.61

Total \$ 18,707.24

Summary of Receipts Eleven Months.

From Oct. 1, 1916, to Aug. 31, 1917

Donations	\$181,534.72
From Cong'l Education Society.	10,000.00
Legacies	69,221.38

Total \$260,756.10

Endowment Fund.

Manchester, N. H., Estate of Sophronia L. Stark, \$1,926.36.

Congregational Church Building Society

Charles H. Baker, Treasurer - 287 Fourth Avenue, New York, N. Y.

Receipts for April, May and June, 1917

Continued from September number

COLORADO—

Loveland: 1st German, 40.

FLORIDA—

St. Petersburg: United, 28.

ILLINOIS—

Chicago: Wellington, 118.50.

KANSAS—

Ellis: 1st, 1.50. **Highland:** 200. **Manhattan:** 1st, 97.

MASSACHUSETTS—

Lynn: Scand., 127.50. **Waban:** Union, 40.

MICHIGAN—

Detroit: Brewster, 30. **East Lansing:** People's, 18.

MONTANA—

Great Falls: 1st, 61.50.

NEBRASKA—

Beatrice: 1st, 56. **Cambridge:** 1st, 9.

NEW YORK—

Albany: 1st, 57. **Brooklyn:** Manhattan Ter., 97.50. **Granville:** Jerusalem, 21. **Munnsville:** 1.50. **New York:** Mt. Hope, 127.50. **Salamanca:** 1st, 4.

NORTH DAKOTA—

Carrington: 7. **Grand Forks:** Plymouth, 55.68. **Williston:** 50.

OHIO—

Cleveland: Glenville, 40. **Columbus:**

Eastwood, 5. **East Cleveland:** East, 28.45. **Newark:** Plymouth, 82.50.

PENNSYLVANIA—

Germantown: 1st, 37.78. **Philadelphia:** Kensington, 33.

RHODE ISLAND—

Cranston: 49.05. **Pawtucket:** Smithfield, 50.

SOUTH DAKOTA—

Sioux Falls: 1st, 42.80.

TEXAS—

Austin: 1st, 24.43.

WASHINGTON—

Seattle: Pilgrim, 5.

WISCONSIN—

Dodgeville: Plymouth, 10. **Grand Rapids:** 1st, 45.

Interest on Bank Accounts, Etc., \$1,047.24.

Astor Trust Company, 373.97; **Corn Exchange Bank,** 390.38; **E. St. Louis, Ill.,** 123; **Franklin Trust Co.,** 91.14; **Lead, S. Dak.,** 20; **New Duluth, Minn.,** 2.25; **Verden, Okla.,** 18; **W. Duluth, Minn.,** 28.50.

Interest and Dividends, \$2,564.40.

B. & O. coupons, 40; **Central Hudson Gas,** 250; **Chicago, Mich. & St. Paul,** 225; **Cleveland Trust Co.,** 17.50; **Concord & Montreal R. R.,** 5.25; **Fairbanks, Morse Co.,** 31.50; **Ill. Central R. R.,** 500; **Lawyers Mtg. Co., int.,** 50; **Lee, Higginson & Co.,**

182.65; N. Y. Central R. R. Co., 12.50; N. Y. State Ry. Co., 225; Niagara, L. & Ont., 250; Nova Scotia Tramways, 175; C. H. Page, Providence, R. I., 175; St. Louis & So. Ry. Co., 200; Southern Pacific Co., 200; U. S. Steel Corp., 25.

Miscellaneous, \$1,880.45.

Albany, N. Y., 200; A. M. A., notary expenses, 5; Boston Office, rebate rent, 63.20; Chicago, Ill., 200; Grinnell, Iowa, 250; Lee, Higginson & Co., 721.88; Dr. Littlefield's rent, 42.42; New York, Pilgrim Ch., 2; Julia Redfield, annuity ret., 3; Sheridan, Wyo., 82.60; Orson Swift, annuity ret., 60; San Francisco, rebate Tele., 50c; Wauwatosa, Wis., 235; W. C. H. M. U. of Conn., refund, 7; notary fees, 7.85.

For Particular Churches, \$198.55.

FLORIDA—

Lake Helen: 5.

ILLINOIS—

Evanston: 1st, 100. Oak Park: 1st, 9.60.

MICHIGAN—

Olivet: 1.50.

NEW YORK—

Gloversville: 80.45. Macedon Center: 2.

For Parsonage Buildings, \$5,395.05.

CALIFORNIA—

Escondido: 36.25. Monrovia: 1st, 50. Rocklin: 12.50. San Francisco: Bethlehem, 36. Wasco: 1st, 15.

COLORADO—

Denver: Pilgrim, 75. Fort Collins: German, 50. Globeville: 1st German, 50. Julesburg: 1st, 25.

CONNECTICUT—

Bridgeport: T. H. V. T., 5. North Granby: Swedish, 25. Salem: E. E. F., 10. Southport: F. W., 50.

W. H. M. U. of Conn.: Burlington: 3. Ellington: 11. Hartford: Immanuel, 10. Middlefield: 3. Shelton: 1. Winsted: 2nd, 5.

FLORIDA—

Lake Helen: 1st, 350.

IDAHO—

Kellogg: Plymouth, 15. Priest River: 1st, 20. Wallace: 1st, 84.

ILLINOIS—

Chicago: Wellington Ave., 150.

IOWA—

Eddyville: 1st, 20. Riceville: D. W. K., 40.

W. H. M. U. of Iowa: Anita: 2.82. Atlantic: 3.60. Algona: 3.06. Bear Grove: 1.60. Belle Plaine: 6. Blencoe: 1.32. Blairsburg: 2. Bondurant: 1.33. Cedar Falls: 3.86. Cedar Rapids: 1st, 12. Cherokee: 5. Chester: 2. Clay: 1.38. Clinton: 2.61. Corning: 3.82. Council Bluffs: 6.67. Cresco: 6.66. Creston: 5. Davenport: Berea, 80c; Edwards, 5.82. Denmark: 4.74. Des Moines: Greenwood, 6.48; Plymouth, 16.74. Dubuque: 1st, 5; Summit, 2.66. Dunlap: 1. Elkador: 1.86. Edgewood: 1.40. Eldora: S. S., 2.69. Farmington: 2.50. Fayette: 1.33. Garner: 2.92. Gilman: 3. Glenwood: 3.20. Green Mountain: 6.56. Grinnell: 31.65. Hawarden: 3.34. Iowa City: 4.41. Iowa Falls: 9.53. Lewis: 2.66. Maquoketa: 3.34. Marshalltown: 21.82. Mason City: 7.33. McGregor: 2.44. Miles: 2.50. Montour: 3.34. Muscatine: 2.80. Nashua: 2.92. Newell: 3.46. New Hampton: 88c. Olds: 2.66. Onawa: 3.15. Osago: 4. Oskaloosa: 93c.

Ottumwa: 1st, 5.12; Plymouth, 4. Parkersburg: 66c. Perry: 3.98. Postville: 3.20. Red Oak: 2. Rowan: 2.66. Sheldon: 7.14; S. S., 4.85. Sibley: 7. Sioux City: 1st, 26.76; Mayflower, 4. Sloan: 2.72. Spencer: 10.67. Strawberry Point: 50c. Stuart: 5. Victor: 2.80. Washta: 3. Webster: 1. Winthrop: 5.60.

KANSAS—

Douglass 20. Seneca: 1st, 50.

KENTUCKY—

Newport: York St., 300.

LOUISIANA—

Kinder: 1st, 50. Lake Charles: Redeemer, 27.30.

MAINE—

Ashland: Union, 30. Lincoln: 1st, 30. Masardis: 20. Thomaston: H. M. G., 10.

MASSACHUSETTS—

Dalton: F. H. C., 5. Hyde Park: 1st W. S., 25. Lynn: 1st S. S., 5. Medway: 2nd S. S., 30. North Easton: Swedish, 50. W. H. M. A. of Mass.: 150.

MICHIGAN—

Big Rapids: 1st, 35. Charlevoix: 1st, 25. Onondaga: 1st, 20.

MINNESOTA—

Ada: 40. Freeborn: 30. Mankato: 1st, 33.75. Montevideo: 75.

MONTANA—

Baker Lake: 25. Ballantine: 1st, 40. Glasgow: 1st, 100. Hardin: 1st, 60. Hedgesville: 10.

NEBRASKA—

Dunning: 15. Hastings: German, 145. McCook: German, 50. Riverton: 25. Uehling: 1st, 30.

NEW HAMPSHIRE—

Bennington: C. M. W., 25. Keene: S. W., 10.

NEW JERSEY—

Chatham: Stanley, 50.

NEW YORK—

Jamestown: Pilgrim, 50. Lockport: 1st, 25. New York: M. E. D., 10; M. L. R., 20. Pine Island: German, 25. Rockaway Beach: 1st, 80.

NORTH DAKOTA—

Beach: 60. Bowman: Union, 40. Esmond: 1st, 105. Fargo: Plymouth, 25. Flasher: 1st, 75. Nekoma: 20. New England: 1st, 40. Oriska: Union, 15. Regent: 20. Williston: 60.

OKLAHOMA—

Alva: 16. Breckenridge: 1st, 7.50. Doby Springs: 1st, 12.50. Oktaha: 1st, 12.50. Waynoka: 10. West Guthrie: Union, 13.50.

PENNSYLVANIA—

Edwardsville, Bethesda: 50. Philadelphia: J. D. R., 5. Shenandoah City: 1st, 50. Titusville: Swedish, 40.

RHODE ISLAND—

Pawtucket: Smithfield, 125.

SOUTH DAKOTA—

Belle Fourche: 1st, 12.50. Bryant: 25. Chamberlain: 150. Clear Lake: 1st, 40. Cottonwood: 35. Houghton: 40. Isabel: 1st, 25. Sioux Falls: 1st, 125. Wakonda: 1st, 75c. Webster: 1st, 25.

VERMONT—

Woodstock: E. B., 25.

WASHINGTON—

Batum: German, 25. Lowell: Union, 12.50. Meyer's Falls: 1st, 7.50. Ralston:

Salem, 35. Rosedale: 20. Trent: 1st, 30.

WISCONSIN—

Boscobel: 1st, 75. Cashton: 20. Cumberland: 1st, 20. Dousman: Union Emmanuel, 70. Embarrass: 20. New London: 1st, 50. Oshkosh: Plymouth, 60. Trego: 1st, 17.50.

WYOMING—

Pinedale: 1st, 75. Worland: 1st, 100.

Totals.

For Church Building.....	\$57,643 36
For Parsonage Building.....	5,395 05
For Particular Churches.....	198 55
	<hr/> \$63,236 96

Correction.

Total for January, February and March receipts reported as \$78,067.97 in the July Number should have read \$96,119.66.

The Congregational Sunday-School and Publishing Society

Samuel F. Wilkins, Treasurer - 805 Congregational House, Boston, Mass.

Receipts, June, 1917

ALABAMA—

Beloit: S., 1.50. Ironaton: S., 1.52. Thorsby: 3; C. E., 2. Troy: 1. Total, \$9.02, of which \$1.52 is a C. D. collection.

ARIZONA—

Humboldt: S., 2. Phoenix: Cong'l Bible S., 5.20; Neighborhood S., 2.25. Total, \$9.45, which is C. D. collections.

CALIFORNIA (Northern)—

Berkeley: North, 20. Ceres: First, 44c. Grass Valley: 33c. Oakland: Fruitvale Ave. S., 13.34; Grace, 3.50; Plymouth, 21.47. Petaluma: 48c. San Andreas: 2.65. Service: 80.75. Total, \$142.96, of which \$13.34 is a C. D. collection.

CALIFORNIA (Southern)—

Chula Vista: 1.25. Glendale: 56c. Lemon Grove: 1. Long Beach: 6.25. Los Angeles: First, 10.14; Olivet, 75c; Messiah, 7.48; Bethany, 33c; Athens, 60c. Pasadena: Pilgrim, 94c. Pomona: 6.75. Redondo Beach: S., 6.48. San Bernardino: First, 87c. San Jacinto: 27c. Sherman: 50c. W. H. M. U.: 85c. For Supplies: 25c. Total, \$45.27, of which \$6.48 is a C. D. collection, and 85c received through W. H. M. U.

COLORADO—

Colorado Springs: Second S., 9. Creede: 9. Denver: So. Broadway S., 2.01; Englewood, 7.44. Flagler: S., 6.79. Greeley: 11.25. Hayden: S., 4.27. Steamboat Springs: S., 9. For Supplies: 2. Total, \$60.76, of which \$31.07 is C. D. collections.

CONNECTICUT—

Abington: S., 5.84. Bethany: S., 1.12. Bethel: S., 11.06. Bridgeport: Black Rock S., 16.44. Brooklyn: S., 5. Buckingham: 6.06. Centerbrook: S., 3.05. Cornwall: First, 7.06; North and West S., 13. Cornwall: S., 11.34. Dayville: S., 8. Derby: First, 13. Durham: S., 7.17. East Haddam: S., 10.86. East Norwalk: S., 1.50. Goshen: S., 4.85. Lebanon S., 2.70. Hadlyme: S., 3.75. Huntington: 3. Ivoryton: 5. Hartford: Village St. S., 3.60. Kent: S., 2. Killingworth: S., 1. Manchester: S., 11.74. Liberty Hill: 3.58. Meriden: First S., 11.63. Middle Haddam: S., 6. Middletown: First, 28.55. Morris: S., 4.12. Mystic: S., 10. New Britain: Stanley Mem'l S., 7.79. New Hartford: S., 11.25. New Haven: Westville, 10.85; Redeemer S., 5. New Milford: 40.71. Northfield: S., 6.05. No. Haven: 5; S., 14.67. No. Stamford: S., 4.40. No. Woodbury: S., 4.85. No. Woodstock: S., 3.05. Old Lyme: S., 16. Plainfield: S., 8.25. Portland: S., 6.96. Prospect: S., 7.07. Putnam: Second, 6.77. Salisbury: 10.83. Somersville: S., 9.26. So. Canaan: 10. So. Coventry: 10.72. So. Windsor: First, 13.45. Stonington: Second S., 9.50. Talcottville: S., 25. Thomaston: 18. Thompson: 11.16. Tolland: S., 7.18. Torrington: Torrington S., 7.50. Vernon Center: S., 4.05. Wauregan: S.,

8.76. Westbrook: 8.27; S., 89c. Weston: 5.45. Whitneyville: S., 12.39. Winchester Center: 5.65. Windsor: S., 7.50. Winsted: First S., 23.52. Woodbridge: Northwest S., 2.18. Total, \$591.95, of which \$455.48 is C. D. collections.

DISTRICT OF COLUMBIA—

Service: 8.

FLORIDA—

Avon Park: S., 5. Daytona: S., 6. Lake Helen: S., 5. Mount Dora: 2. Total, \$18.00, of which \$11.00 is C. D. collections.

GEORGIA—

Atlanta: Central S., 18.10. Barnesville: 11.55. The Rock: 5.49. Waycross: S., 1.20. Woodbury: S., 2.50. Total, \$38.84, of which \$9.19 is C. D. collections.

IDAHO—

Lewiston: Pilgrim S., 11.37; Orchards S., 1.10. Total \$12.47, which is C. D. collections.

ILLINOIS—

Abingdon: W. M. S., 1. Buda: W. M. S., 2.12. Bunker Hill: 7. Chandler: W. M. S., 7.15. Chicago: Thomas Mem'l S., 2.38; Community W. M. S., 3; Forest Glen, 1; Grand Ave. S., 10; Leavitt St. S., 3.89; New England W. M. S., 5; New First W. M. S., 16.53; Park Manor W. M. S., 1; Pilgrim 8.59; W. F., 4.40; Rogers Park W. M. S., 4; South M. G., 3; Summerdale, 3; Tabernacle W. M. S., 2; University W. M. S., 2; Warren Av. M. G. Club, 3; Washington Park W. M. S., 3. Decatur: C. E., 1. DeKalb: W. M. S., 1. Des Plaines: W. M. S., 5. Dover: W. M. S., 2.25. Dundee: S., 25. Elburn: W. M. S., 1. Evanston: W. M. S., 5. Galva: 27; W. M. S., 3. Geneseo: W. M. S., 1.42. Griggsville: 5.91; S., 4.09. Harvey: W. M. S., 1. Huntley: S., 3.60. La Moille: W. M. S., 75. Lisle: S., 2.51. Lockport: S., 7.45. Malta: S., 2.88. Mattoon: First W. M. S., 2. Mayfield: 6.86. Moline: Second W. M. S., 2; Union W. M. S., 50c. Morgan Park: W. M. S., 1.50. Naperville: German S., 6.67. Neponset: S., 6.92. Oak Park: First W. M. S., 5; Fourth C. E., 1. Ottawa: W. M. S., 3. Paxton: W. M. S., 1.70. Peoria: First W. M. S., 4. Peru: W. M. S., 1. Princeton: W. M. S., 2.20. Providence: S., 4.30. Quincy: Christ German S., 5. Rock Falls: W. M. S., 2. Rockford: First W. M. S., 2.50. Roscoe: W. M. S., 2. Roseville: S., 6.25. Sandoval: S., 7.80. Seward: W. M. S., 3. Sheffield: C. & S., 18.05; W. M. S., 2.34. Sterling: W. M. S., 2.87. Stillman Valley: W. M. S., 1.05. Toulon: W. M. S., 3. Waukegan: W. M. S., 1. Waverly: S., 7.71. Winnetka: W. M. S., 10. Wyoming: W. M. S., 1. Wythe: S., 5.81. Total, \$322.95, of which \$164.24 is C. D. collections, and \$126.10 received through W. H. M. U.

INDIANA—

Ridgeville: S., 5. Which is a C. D. collection.

IOWA—

Ames: 7.50. Clay: S., 3.80. Clear Lake: S., 3. Emmetsburg: 12.50. Grand View: 1. Grinnell: W. M. S., 2.80. Iowa: S., 9.05. Iowa City: W. M. S., 23c. Manson: W. M. S., 1.66. Marion: 3.50. Minden: 1.50. Mount Pleasant: W. M. S., 1.19. Oskaloosa: 1.65. Reinbeck: W. M. S., 3.12. Rodney: 31c. Sherrill: 6. Sloan: 1.10. Spencer: S., 3. Waterloo: First, 25. Waverly: W. M. S., 1.66. Whiting: 25. Total, \$114.57, of which \$43.85 is C. D. collections, and \$10.66 received through W. H. M. U.

KANSAS—

Almena: 5.60. Dover: 2.25; S., 6.73. Douglas: Bodare C. & S., 4.75. Garden City: Union C. & S., 12.55. Gaylord: S., 8. Geneva: County Line S., 3.88. Great Bend: S., 25. Kansas City: First, 15. Maize: S., 6.75. Mound City: C. & S., 6.85. Pauline: C. & S., 3.50. Plevna: 6. Victory: S., 91c. Wichita: Fairmount S., 11. Total, \$118.77, of which \$59.01 is C. D. collections.

LOUISIANA—

Abbeville: 80c. Erath: 65c. Gueydan: 69c. Lake Peigneur: St. Peter, 75c. New Iberia: 1. Roseland: 2.63. Total, \$6.52, of which \$2.24 is C. D. collections.

MAINE—

Auburn: Sixth St., 49c. Bath: Winter St., 5.15. Burlington: 4.25. Cranberry Isles: S., 3.19. Eastport: S., 4. Gorham: S., 9. Machiasport: S., 3. Orono: S., 7.27. Orrington: S., 1. Portland: St. Lawrence, 15. Sanford: S., 5. York: First S., 4.95. Total, \$62.30, of which \$41.81 is C. D. collections.

MARYLAND—

Capitol Heights: S., 2.61. Which is a C. D. collection.

MASSACHUSETTS—

Abington: S., 6.92. Amesbury: Union, 2.43; S., 2.60. Ashby: S., 7.66. Ashland: S., 5.72. Attleboro: Second 8.25. Belmont: Plymouth S., 7.09. Berkley: S., 2.20. Billerica: S., 8.32. Boston: Trinity Neponset S., 16.21. Boxford: First S., 3. Brookline: Harvard, 71.88. Cambridge: Wood Mem'l & Hope S., 2.83. Chicopee: First C. & S., 7. Clinton: First S., 6.81. Cummington: West, 1.35. Dalton: 218.14. Danvers: First, 9.32. Douglas: S., 1.35. Dover: S., 3. Dudley: S., 7.52. Fall River: Central, 35. Fitchburg: Rollstone, 14.31; Finnish, 8. Franklin: C. E., 5. Gill: 3.11. Grafton: 9.30. Granby: 3.29. Great Barrington: Housatonic, 8. Greenfield: First S., 13.39. Haverhill: First, 13.74; Center, 8.55; Riverside Mem'l S., 8. Hawley: West, 2.21. Hinsdale: 3.91. Hubbardston: 2.64. Huntington: First S., 2. Ipswich: First S., 5. South S., 10. Kingston: 5.63. Lancaster: S., 7.69. Lawrence: Lawrence St. S., 27.50. Lee: S., 45. Leominster: Pilgrim, 8.42. Leverett: S., 3.79. Lexington: S., 5. Lowell: Highland, 15.10. Lunenburg: C. E., 5. Lynn: First S., 5; North S., 5.42. Mattapoisett: 11; S., 3. Maynard: 3.20. Middlefield: 2.48. Millbury: Second, 1.73. Monterey: S., 8. Natick: South, 1.25. Newbury: Byfield, 2.16. Newton: First, 48.73; Eliot, 50; S., 22.78. Auburndale S., 15; Highlands S., 9.87. North Adams: 39. Northampton: Edwards, 19. North Attleboro: Attleboro Falls S., 2.55. North Reading: S., 5. Orange: Central S., 5. Paxton: S., 5.60. Pepperell: S., 3.02. Princeton: 13.61. Rockland: 3.34. Royalston: South S., 4.10. Salem: Tabernacle, 55. Southboro: S., 6.94. Spencer: 52.32. Springfield: Indian Orchard S., 3. Sudbury: South S., 2. Taunton: Winslow S., 9.85. Wakefield: 17.69. Walpole: 21.66. Ware: First S., 1.40. Wareham: S., 9.50. Warren: 4.82. Wellesley: S., 10.43. Westhampton: S., 25. Westminster: S., 1.99.

West Springfield: First C. & S., 28; Mittineague S., 4.18. Weymouth: Old South S., 6.03. Williamstown: White Oaks S., 4.65. Woburn: North S., 11.87. Worcester: Lake View, 4.07. Worthington: S., 2.31. W. H. M. A. of Mass. & R. I., 220. Friend: 5. Total, \$1,475.73, of which \$467.90 is C. D. collections, and \$220.00 received through W. H. M. A.

MICHIGAN

Cadillac: S., 19.33. Carmel: 1; S., 3.04. Conklin: 5. Detroit: Pilgrim, 1.25. Galesburg: S., 5.39. Grand Rapids: East, 5. Howard City: 75c. Jackson: First, 3.98. Lansing: Plymouth, 10. Ludington: 1.60. Montague: Channel House S., 3. Old Mission: S., 11. Pontiac: 20. Rosecommon: 86c. Total, \$91.20, of which \$33.26 is C. D. collections.

MINNESOTA—

Alexandria: W. M. S., 7. Aldrich: 39c. Bagley: Ruffy Brook S., 36c. Brainerd: First, 3.82. Cannon Falls: First W. M. S., 63c. Center Chain: 15c. Clarissa: S., 4.02. Cottage Grove: W. M. S., 1.05. Detroit: 22c. Dexter: 69c. Dodge Center: W. M. S., 84c. Duluth: Pilgrim, 6.97. Excelsior: W. M. S., 1.24. Fairmont: W. M. S., 70c. Fergus Falls: 4.72. Fertile: 45c. Gaylord: 99c. Hawley: 55c; S., 42c; W. M. S., 56c. International Falls: 5.14. Lake City: First, 51c; W. M. S., 30c. Madison: 2. Mapleton: 75c; W. M. S., 40c. Minneapolis: First W. M. S., 1.05; Plymouth, 26.40; W. M. S., 18.42; Park Ave., 4.57; W. M. S., 1.90; Pilgrim, 3.60; W. M. S., 1.65; Lyndale W. M. S., 1.82; Fifth Ave., 5.40; W. M. S., 1.37; Linden Hills W. M. S., 3.18; Lynnhurst 94c; W. M. S., 50c. Montevideo: W. M. S., 1.68. Moorhead: W. M. S., 91c. Nassau: 36c. New York Mills: W. M. S., 50c. Northfield: W. M. S., 6.30. St. Paul: St. Anthony Park, 81c; Olivet W. M. S., 3.18; University Ave. W. M. S., 77c; Hazel Park W. M. S., 19c; Immanuel W. M. S., 85c. Sauk Center: 99c. Sleepy Eye: W. M. S., 70c. Taopi: 60c. Wabasha: 3.96. Walnut Grove: 54c; S., 4. Wayzata: 2.38. Winona: First W. M. S., 10.50. Total, \$154.89, of which \$13.52 is C. D. collections, and \$68.61 received through the W. H. M. U.

MISSISSIPPI—

Tougaloo: S., 3.35.

MISSOURI—

Bevier: Welsh, 2. Joplin: First S., 25. St. Joseph: First S., 29.31; Plymouth S., 10.40. St. Louis: First S., 17.33. Swedish, 3.32. Total, \$87.36, of which \$78.22 is C. D. collections.

MONTANA—

Custer: S., 1.80. Florence: S., 1.40. Froid: 3.42. Lambert: 1.26. Melstone: S., 2.25. Service: 10. For Supplies: 2.25. Friend: 25c. Total, \$22.63, of which \$7.47 is C. D. collections.

NEBRASKA—

Alma: S., 7.91. Aurora: 7.69; S., 15.81. Avoca: C. & S., 15.18. Burwell: Gracie S., 2.74; Nunda S., 1.75; Valley View S., 2.17. Brewster: 3.45; Pleasant Valley S., 1.50. Butter: S., 4.25. Clarke: C. & S., 9. Curtis: C. & S., 15. David City: S., 15.65. Dunning: S., 7.39. Genoa: 5. Germantown: Union C. & S., 5.75. Loomis: C. & S., 14.25. Napier: S., 4.66. Norfolk: First, 37. Omaha: St. Mary's Ave. S., 25. Paisley: C. & S., 15.74. Park: 6.71. Reno: 3.25. Weeping Water: 22. West Cedar Valley: C. & S., 5.76. York: S., 17. Total, \$271.61, of which \$154.85 is C. D. collections.

NEW HAMPSHIRE—

Antrim: S., 1.25. Bartlett: S., 2.25. Bennington: S., 1.86. Bristol: S., 8.25. Chester: 6.68. Dunbarton: S., 4.12. Epping: 5. Goffstown: 3.58. Greenland: 8.30. Hamp-

stead: C. & S., 6. Hill: S., 2.90. Hollis: S., 10.43. Hooksett: 1. Lebanon: West, 5.33. Rollinsford: S., 4.75. Sullivan: East, 4. Swaney: 5. Walpole: S., 6.81. Wilton: S., 2.72. Supplies: 75c. Total, \$90.98, of which \$71.01 is C. D. collections.

NEW JERSEY—

Chester: S., 5. Egg Harbor City: 5. Newark: First S., 12.23. Plainfield: S., 53.93. Total, \$76.16, of which \$63.93 is C. D. collections.

NEW YORK—

Aquebogue: S., 7.68. Arcade: S., 4.54. Bridgewater: S., 8. Brier Hill: 5.81. Canaan: S., 10. Candor: 10.88. Chappaqua: S., 5. Churchville: 7.50. Danby: S., 8. Deansboro: S., 8.75. Fairport: S., 5.74. Homer: S., 26.83. Honeoye: S., 5. Ithaca: S., 30.67. Jamesport: S., 4.25. Jamestown: First S., 17.77. Keene Valley: S., 5.01. Lockport: First, 7.85. Maunsville: 4. Mount Sinai: 8.16. Munnsville: S., 7. New Village: S., 4. New York City: Church of the Evangel, 5.60; Flatbush S., 25; Park Slope S., 8.65. North Pitcher: 58c. Oneida Lake: 3.42. Ontario: S., 3. Oswego: C. & S., 13.46. Oxford: S., 15. Paris: 2. Patchogue: S., 20. Port Leyden: S., 8.59. Poughkeepsie: S., 25.62. Rensselaer: S., 10. Riverhead: Sound Av., 40.29. Schenectady: Pilgrim, 10. Smyrna: 2. Spencerport: S., 12.29. Syracuse: Plymouth S., 8.19. Walton: 10.71. West Bloomfield: S., 14.07. Total, \$440.91, of which \$379.48 is C. D. collections.

NORTH CAROLINA—

High Point: S., 1. Pekin: S., 1. Statesville: S., 3. Total, \$5.00, of which \$2.00 is C. D. collections.

NORTH DAKOTA—

Anamoose: 3. Beach: S., 1.85. Benedict: 3. Bentley: S., 1. Berthold: 1.85. Buxton: 25c. Caledonia: 45c. Cummings: 50c. Heaton: S., 7. Hope: S., 4. Hurd: 3. Lignite: 1.75. Litchville: 3. Williston: S., 10. Total, \$40.65, of which \$19.85 is C. D. collections.

OHIO—

Akron: First W. M. S., 3.60. Alexis: S., 4. Amherst: First S., 8.65. Andover: S., 6. Ashtabula: First S., 25; Second, 14.81. Atwater: S., 18c; W. M. S., 90c. Bellevue: 3; L. W., 2.25. Burton: W. M. S., 45c. Chat-ham: S., 45c. Cincinnati: Lawrence St., 2.70. Claridon: 1.25. Cleveland: Euclid Ave. W. M. S., 11.25; Y. L., 2.25; Bethlehem S., 6.94; W. M. S., 90c. Emanuel S., 3.40. Columbus: First S., 10.70; Eastwood, 8.40. East Cleveland: Calvary, 3. Fort Recovery: 4.80. Frederickburg: W. M. S., 1.13. Geneva: W. G., 1.35. Hudson: S., 25. Jefferson: W. M. S., 47c. Lenox: 8.54. Lodi: 2.25. Lorain: First S., 13.82. Lyme: C. E., 45c. Marblehead: S., 10; C. E., 20c. North Madison: S., 5. North Olmstead: S., 14.74. Richfield: S., 7. Rockport: S., 20. Shandon: M. U., 1.31. Strongsville: S., 5.34. Sylvia: S., 6.50. Toledo: Second J. M. S., 45c; Washington St., 6.45. Unionville: S., 5.28. Wakeman: S., 19.09. Wayne: C. E., 45c. Wellington: S., 13. Youngstown: Plymouth L. M. S., 99c. Zanesville: C. E., 45c. Total, \$294.14, of which \$237.61 is C. D. collections, and \$29.48 received through W. H. M. U.

OKLAHOMA—

Beulah: S., 6.55. Enid: S., 3.65. Total, \$10.20.

OREGON—

Butteville: S., 1.15. Ione: 2. Portland: Highland, 60c. Friend: Eagle Point, 1.05. Total, \$4.80.

PENNSYLVANIA—

Centerville: S., 4.20. Harford: 5. Kane:

W. M. S., 5. Milroy: S., 6.41. Plymouth: Elm S., 9.67. Scranton: First W. H. & F. M. S., 10. Total, \$40.28, of which \$10.61 is C. D. collections and \$15.00 received through W. H. M. U.

RHODE ISLAND—

Providence: Central, 29.90.

SOUTH DAKOTA—

Aberdeen: S., 5.19. Erwin: S., 12.60. Geddes: 4. Mission Hill: S., 32c. Rec Heights: S., 11.03. Sunny Side: Cottonwood S., 3.50. Viewfield: 56c. White River: Happy Hollow S., 8.75. Total, \$45.95, of which \$35.88 is C. D. collections.

TENNESSEE—

Chattanooga: Pilgrim S., 7.68. Knoxville: S., 1.50. Robbins: S., 1.10. Total, \$10.28, which is C. D. collections.

TEXAS—

Amarillo: S., 16.68. Dallas: Central, 24.98; Winnetka, 4. Fort Worth: First, 5. Houston: First S., 4.87. Rainey's Chapel: 4.45. San Antonio: 1; S., 4. Total, \$64.98, of which \$44.70 is C. D. collections.

VERMONT—

Bakersfield: S., 5.26. Bennington: First, 20; Second S., 10.30. Berkshire: East S., 6.59. Burlington: First S., 39.55. Derby: 4. Dorset: S., 6.79. Essex Junction: S., 5. Johnson: 10. Pittsford: S., 3.39. Pownal: North, 1.75. Putney: 5.85. Randolph: First S., 4.26; Bethany W. M. S., 4. Royalton: South S., 1.54. St. Johnsbury: South S., Jr. Dept., 1.18. Saxton's River: 17. Springfield: W. M. S., 5. Sudbury: W. M. S., 2. Thetford: 2.35. Wardsboro: South S., 1.11. Westminster: West S., 4.90. Total, \$161.82, of which \$96.09 is C. D. collections, and \$54.81 received through the W. H. M. U.

WASHINGTON—

Ahtatum: S., 8.40. Bellingham: S., 5. Chattaroy: S., 2.70. Chewelah: S., 6.33. Cusick: S., 3. Eagle Harbor: S., 11.79. Elma: Saginaw S., 85c. Glenwood: S., 3. Green River: S., 73c. Harper: S., 1.14. Long Branch: S., 4.75. Meyers Falls: S., 4. Olympia: S., 11.14. Seattle: Columbia S., 10.50. Alki S., 16.36; Bethany S., 4. South Bend: S., 5.25. Spokane: Westminster S., 30; Corbin Park S., 7.18. Tacoma: Park Ave. C. & S., 5.25. Usk: S., 1. Washougal: S., 9.61. Total, \$151.98, of which \$145.88 is C. D. collections.

WEST VIRGINIA—

Ceredo: 1.

WISCONSIN—

Appleton: 2.10. Ashland: 90c. Baraboo: 2.46. Beloit: First, 15; Second, 75c; Gridley, 2. Berlin: 30c. Brandon: 75c. Brodhead: 9.19. Clinton: 2.19. Columbus: 60c. Delavan: 60c. Eau Claire: First, 9; Second, 8.56. Elroy: 9.16. Genoa Junction: 45c. Grand Rapids: S., 27.10. Janesville: 9.25. Kenosha: 10.50. Lancaster: 7.35. Longwood: 1. Madison: Pilgrim, 1.50. Medford: 30c. Mellen: 2. Menasha: 3. Milton: 75c. Oconomowoc: 1.75. Oshkosh: First, 2.50; Plymouth, 1.20. Plymouth: 4.44. Racine: Plymouth, 60c. Randolph: 3.50. Raymond: 1. River Falls: 24.48. Rosendale: West, 70c. Shopiere: 45c. South Milwaukee: 65c. Sparta: 8.05. Springvale: 9.50. Sturgeon Bay: 3.50. Superior: Hope, 2.50. Tomahawk: 2.35. Waukesha: 1.50. Wauwatosa: 4.50. White Creek: 25c. White Water: 13.50. Total, \$213.68, of which \$41.05 is C. D. collections.

Interest on Deposit—\$4.80.

Total for the month, \$5,423.72, of which \$2,782.35 is C. D. collections and \$525.51 received through W. H. M. U.